THE UNITED CHURCH
SEPTEMBER 1, 1957

OBSERVER

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PACIFIC SCHOOL
OF RELIGION

AFRICAN MOTHER and CHILD (see page 8)

Africa Today
by A. C. Forrest

The Cinderella Church
by Gladys Taylor

Letters

Those Joyless Days

Dear Sir: I am sick and tired of reading of the dreadful joyless Sundays which children had to endure in days gone by.

Looking back over seventy years to my boyhood, Sunday was the happiest day of the week — free from school and the numerous chores which took up so much of our time; with bat and ball and noisy games put aside; to Church (often twice) and Sunday School, which we enjoyed; with father, of whom we saw little because of long business hours, at home to chat with us and take us for a walk; with fellowship with friends on whom we called, or who called on us, an entirely different, restful and enjoyable day . . .

I pity the children of today whose Sundays are spent in play and pleasure, and who know nothing of a day sanctified to the spiritual side of life; and the adults whose Sundays are given over to rushing dangerously along crowded highways at risk and, too often, loss of life; who devote the day to opening cottages or gardening, or lawn mowing or building. They have infinitely more leisure than we had, but they do not know what it is to have rest and to feed their souls.

Orillia, Ont. Anglican Reader.

Our Best Days

Dear Sir: I do not think Mrs. Lowry need worry about the children knowing "a black succession of joyless hours" on Sundays.

What she and all of us should be concerned about is, are we going to lose our one day off for worship and relaxation? Today we are robbing God of the one day of the week that he said was to be kept holy.

May I suggest to Miss Lowry that there are other ways to make Sunday a joyful day. I've raised three children and their mother was not so strict as to not allow them to whistle on Sunday, but had interesting books for them to read and told them Bible stories. You can ask them as to their reaction. Our daughter said, not long ago, "Sunday was one of our best days." . . .

Victoria, B.C. W. R. Cantelon.

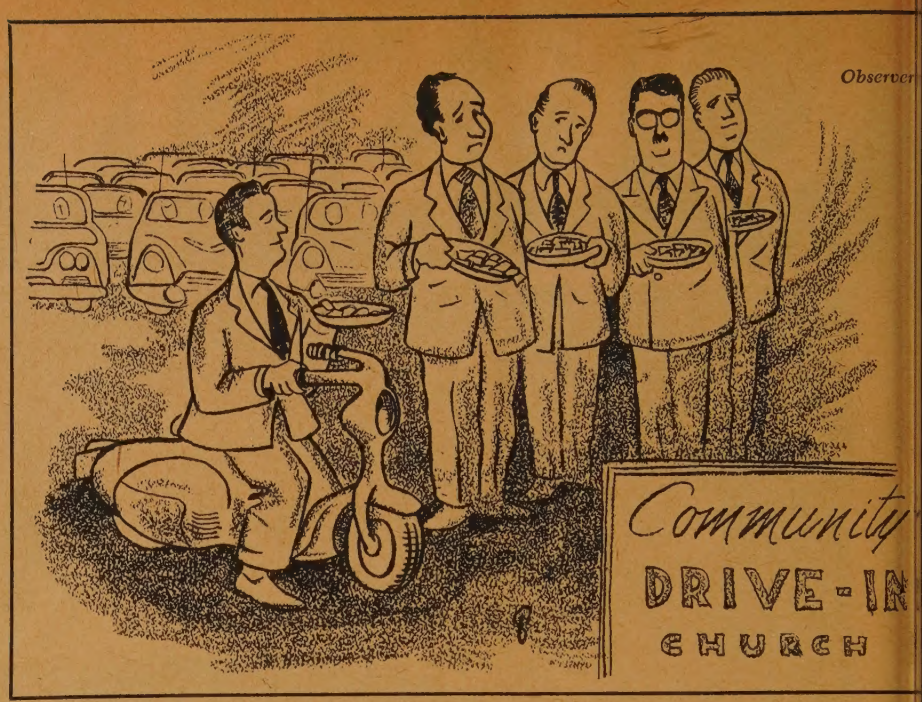
Radio in Newfoundland

Dear Sir: I notice a suggestion that, in some places, either Sunday morning or evening service may be dropped. I hope, and I believe, that serious consideration will be given before such a step is taken in Newfoundland.

While there are many who are fortunate enough to be able to attend both services, there are still many in our homes and among those who are employed who are not free to choose which service they will attend. In my opinion, if our Church doors are closed, some of these may find Church homes elsewhere.

. . . There are hundreds of people around our Island, including our aged and shut-ins, who look forward eagerly each Sunday at 11 a.m. and 7 p.m. to hear services from our city churches by means of radio. In addition to Sunday services we hear "Morning Devotions" and special services throughout the week. Ministers and choirs from these churches are rendering valuable missionary service with the aid of radio stations, a service which is much appreciated. . .

Adeyton, Nfld. "A Grateful Listener."



Should Speak Louder

Dear Sir: I am not a "little upset" about our Church not taking more of an outspoken lead against "open Sunday." Too many seem afraid to speak freely. Why? . . .

Let's support the Lord's Day Alliance as a whole Church—keep our laws—and then accept the challenge as a United Church and bring in a more dedicated membership and a better understanding and reverence for God Almighty and observance of his "one day in seven."

Marion E. Lawrence.
R.R. 2, Milton, Ont.

Needlessly Discouraged

Dear Sir: The answer to the last question of "The Question Box" in the July issue of The Observer caused me considerable consternation. I am sure that the young man to whom the question referred would have been quite needlessly discouraged in his intention to enter the ministry. I say needlessly, because normally Greek only takes two years to complete, not six. Provision is also made in the Course of Study required by General Council that in certain cases where it would seem advisable, the faculty of the individual college has the power to enable a student to graduate without ever taking Greek. (Par. 521 of *The Manual.*)

R.R. 9, Picton, Ont. J. Douglas Faris.

Prayers After Scripture

Dear Sir: Congratulations on t increasing helpfulness of your magazi Reading it is bound to deepen interest the work of the Church.

In March 1st issue, two thoughtful m seem to have agreed to rap the habit adding a little prayer to the Scriptu lesson. It is good to have a frank int change of ideas in matters of worsh Nevertheless, let no one be hurt. Perha it is allowable only to urge that such prayer must be real and not a lit presumptuous embroidery.

Once the early Christian missionar went out on the Sabbath day to a pleasa riverside spot where prayer was wont be made. They spoke to certain wom there. We can imagine the preacher th praying, perhaps not audibly, "Paul h planted but thou God must give t increase. May thy word not return empt handed." And the Lord opened the hea of Lydia that she attended to the wo spoken.

Therefore if any brother is so mov let him add his prayer to his Scriptu reading and let him try to use fresh wor to enlist the congregation in the petitio

Wiarton, Ont. H. D. McCulloc

Beer for Teen-agers

Dear Sir: Recently we have been recei ing through the mail postcards fr a brewery.

Some are addressed to my husband a some to my 16-year-old son.

I have written to the company aski that these names be removed from th mailing lists, and am writing to you in t hope that something further can be do to stop this form of advertising, partic larly when it is directed personally teen-agers.

Cyrville, Ont. Edith Woodbu

THE NEXT STEP
IN
THE MISSION TO THE NATION
FAMILY LIFE MISSIONS

4 REASONS WHY YOUR CHURCH SHOULD HAVE A FAMILY LIFE MISSION THIS FALL

1. FAMILY LIFE MISSIONS WILL MAKE CHURCH AND COMMUNITY AWARE OF THE IMPORTANCE OF CHRISTIAN HOMES.
2. THEY WILL HELP PEOPLE TO KNOW WHAT CHRISTIAN FAMILY LIFE IS.
3. THEY WILL AIM TO
   - (a) Deepen the spiritual commitment of Families.
   - (b) Make members of families more appreciative of each other's nature, and needs, and powers in the sight of God.
   - (c) Help to increase family worship and to make it a vital communication with God.
   - (d) Increase the bonds between community and Church.
   - (e) Reveal how Christian homes influence the local community, and share in the Church's mission to the world.
4. FAMILY LIFE MISSIONS WILL HELP TO REVEAL AND REMEDY THREATS TO WHOLESOME FAMILY LIFE IN COMMUNITY, IN SOCIAL CUSTOMS, AND IN MORAL ISSUES.

6 STEPS TO TAKE

1. CONSULT THE SESSION AND OTHER CONGREGATIONAL ORGANIZATIONS ABOUT DATES, PLANS AND OTHER ARRANGEMENTS.
2. APPOINT A PLANNING COMMITTEE, INCLUDING THE MINISTER, AND SUITABLE CONGREGATIONAL REPRESENTATIVES.
3. DEFINE THE SPECIFIC GOALS OF THE MISSION FOR YOUR CHURCH AND COMMUNITY.
4. DELEGATE RESPONSIBILITY FOR PARTICULAR TASKS, such as leadership, publicity, literature supplies, co-operation with other groups, etc.
5. PRAY AND WORK FOR THE SUCCESS OF THE MISSION.
6. WRITE FOR DETAILS AND MATERIALS TO:

THE MISSION TO THE NATION,
COMMITTEE ON THE NATIONAL EVANGELISTIC MISSION
THE UNITED CHURCH OF CANADA

299 Queen Street West - - - Toronto 2B, Ontario

Devotions By PETER GORDON WHITE

It Can Be Abundant

A YOUNG, proud mother had entered her three-year-old in a children's competition. (A plague on the people who prey on young, proud mothers.) The little innocent performed prettily, so well in fact that the little shiny silver cup on the table was awarded to her. Eagerly she reached out for it, and raised it to her lips. Surprised and disappointed, she looked around for her mother. "It's empty!" The spectacle ended in tears and cheers. The promoters were delighted with the unexpected cute ending to their promotion stunt.

"Where do you find living water?" asked the woman at the well. And Jesus answered her, "Whoever drinks of the water I shall give him will never thirst; the water I shall give him will become a spring of water welling up to eternal life."

Those who know say the stock market has been a little "sensitive" of late. Are we in for a recession? It's an anxious time of year, at best. A poor harvest will affect our internal economy. A big harvest will add to our export marketing problems, complicated enough now, they tell us, by the policies of our good neighbour nation to the south.

Back in July they told us that the Asiatic flu should be felt in Canada by September, but not quite so virulent among us North Americans. We're bigger, stronger, have more to eat, have greater resistance, plus public and private medical programmes that are pretty effective.

The atomic bomb tests are still with us. Now, however, we do have our soothsayers. They assure us that radioactive fallout may not be too dangerous after all. As for the bomb itself, this summer's mock attack on American cities seems to suggest that for every million killed or maimed there will be another million left to shovel the streets. No one seems to deny that the new bombs are awesome toys for little boys, any more than the local soothsayers of Pompeii denied that the volcanic fountain was pretty hot stuff.

Still and all, it's an age of prosperity. We've got the shiny silver cup in our hands. It may be a little smaller than it looked before we won it, and as for its emptiness, give us a little time and we can fill it up for ourselves, as we have managed to fill up time itself.

The sower sows the word. And these . . . are the ones sown among thorns; they are those who hear the word, but the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful.

Many thousands of high school essays have been written since Tom Paine said, "These are the times that try men's souls." But the fascination of that flight of oratory remains unabated, so much so that one is tempted to believe that Mr. Paine was saying something that was true for his own soul and his own time, also true for any man's soul any time. Life's problems and life's opportunities — and certainly life's choices, are never in the past and seldom in the future. They are the pressing matters of the moment. There is a sense in which it can be said that a man lives his life in the here-and-now or in the not-at-all.

"I have set before thee this day life and death . . . therefore choose." (Deuteronomy 30: 19.)

Dear God, Forbid

FORBID that I should walk through thy beautiful world with unseeing eyes:

Forbid that the lure of the market-place should ever entirely steal my heart away from the love of the open acres and the green trees:

Forbid that under the low roof of workshop or office or study I should ever forget thy great overarching sky:

Forbid that when all thy creatures are greeting the morning with songs and shouts of joy, I alone should wear a dull and sullen face: let the energy and vigour which in thy wisdom thou hast infused into every living thing stir today within my being, that I may not be among thy creatures as a sluggard and a drone:

And above all give me grace to use these beauties of earth without me and this eager stirring of life within me as means whereby my soul may rise from creature to Creator, and from nature to nature's God. Amen.

—John Baillie

Personal Bible Reading

FOR a reading edition of the Bible, as contrasted with a complete study edition, we've found none better than *The Shorter Oxford Bible*. Professor G. B. Caird of our seminary in Montreal was one of the scholarly editors, along with G. W. Briggs and M. Micklem across the water.

The brief introduction to selected portions is masterly prose, simple, strong and straightforward, as witness this introduction to the Genesis stories:

"The Bible begins with a picture, which portrays for us not what happened once at a particular time, but what is true of all men at any time. Adam is the Hebrew for man, and his story is the story of Everyman. This world would be a paradise but for man's disobedience. God made the world a place of beauty, goodnes order, and happiness; men by disobeyin their Maker have made it a place of ugl ness, evil, disorder, and misery. Sin onc committed leads to further evil — th degradation of character and the disru tion of society. For these evils which h has caused man has no cure of his ow The Bible is the story of God's cure."

The editors of this shorter Bible unde take their work with a sense of regre however, when they point out that "th Bible is admittedly our greatest nation inheritance. It has moulded our literature more than that, our national characte But above all, it is the foundation of ou faith; from of old we have called it, an still call it, the Word of God. The tragec is that, though still held in reverence, is not read as in former days." Even s as the editors note, there are welcome sig of a new interest in Bible study. We hav noted them among the women's organiz tions of our church, in the use made of th devotional Lenten Booklet, and in the nun ber of readers who turn to this spot in eac issue for listings of personal daily Bib readings.

Sept. 1. Refuge and Strength.....Psalms

Baruch, Faithful Secretary. Jeremiah 36

Sept. 2. Baruch Receives Deed of Purchase .....Jeremiah 32:9-
Sept. 3. Baruch Reads the Scroll Jeremiah 36:9-
Sept. 4. Another Scroll Prepared .....Jeremiah 36:27-
Sept. 5. Deported to Egypt.....Jeremiah 43:1
Sept. 6. Seek No Great Things....Jeremiah 45:1
Sept. 7. The Goodness of God .....Psalms 73:1-3, 15-
Sept. 8. Obey the Lord.....Proverbs 3:21-

Ezekiel, Pastor of His People. Ezekiel 1:1-3; 2; 24:15-18; 34.

Sept. 9. Ezekiel's Call .....Ezekiel 2:1
Sept. 10. Ezekiel's Task .....Ezekiel 3:4-
Sept. 11. Personal Responsibility..Ezekiel 18:20-
Sept. 12. Vision of Hope.....Ezekiel 47:1-
Sept. 13. Official Responsibility.....Ezekiel 33:7-
Sept. 14. Blessings of the Kingdom .....Psalms 72:12-

God Stands Waiting to Mov

GOD stands waiting to move into an life that will surrender itself to Hi He never commits Himself to triflers; those who would have their God as servant and their religion as a convenienc But when we admit the emptiness of li without Him, when we confess our nee and the failure of our best resolves, th —even as Christ has promised—He com flooding into our drab lives bringing pow and beauty and meaning.

—Charles B. Templeton

Ballade of Good Counsel

Therefore, poor beast, forsake thy wretchedness;
No longer let the vain world be thy stall.
His mercy seek who in his mightiness
Made thee of nought but not to be a thra
Pray freely for thyself and pray for a
Who long for larger life and heavenly cheer;
And truth shall make thee free, there is n fear!

—Chaucer, 1340-1400

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SETSUKO THURLOW

IN THE NEXT ISSUE

12 Years After Hiroshima
By KENNETH J. BEATON

Lonely in the City?
By E. L. HOMEWOOD

Observations

TRAVEL BROADENS, they say, and we hope that observations on our recent visit to mission fields may help to broaden the knowledge of our readers. In this issue we have two pieces, one a very general survey of Africa. But in the next *Observer* we will deal more specifically with the work being done by the fine missionaries of our church.

* * * * *

● IN THE CHISSAMBA hospital laboratory we saw a little note addressed "Alice" and signed "W." requesting that certain tests may be made and results be returned to the operating room right away. One note said, "If you don't find T.B. in this, your lab is no good." When the tests show something other than T.B. the head surgeon of the hospital is promptly told by the bio-chemist head of the laboratory what is what. "W" stood for Dr. Walter Strangway, and "Alice" is Mrs. Walter Strangway. There's a man and wife team of missionaries for you! And Chissamba is a hospital of which we are proud.

* * * * *

● THE STRANGWAYS will provide a good cover story for us a couple issues hence, although we are not sure whether it will be Dr. S., Mrs. S., or the pair of them. It might even turn out to be Mrs. S. and her husband. When they were attending Victoria University 30 years ago, each planned to be a missionary. When he talked her into marrying him, he promised it wouldn't interfere with her career as a missionary too much. "So," he says, "she's been working at it ever since; but we did give her ten days off when each of the babies was born. Four in bed and six around the house!" One son is a physicist, and the other is studying medicine at U. of T. On a recent furlough, Mrs. Strangway won her M.A. at the University and paid for it at the same time by working in the Banting Institute.

* * * * *

● IN ONE RESPECT our travels made us narrow instead of broad. Narrow-minded about missions! You can't look at the great work being done in a place like Angola without getting rather prejudiced about the attitudes of those who say they don't believe in missions. For that matter, the whole of Africa is a testimony to what happens when the Gospel is proclaimed with love and devotion and demonstrated with good works by selfless missionaries of the church.

* * * * *

● OUR SUBSCRIPTION LISTS have been steadily broadening though. During our absence they climbed almost to the 190,000 mark, a twenty thousand gain since a year ago. Saskatchewan, Alberta, British Columbia and Ontario are the places where the big gains are being made.

* * * * *

● THE ALCOHOLICS CAMP story brought some quick and positive results. Some two dozen enquiries came in immediately from all parts of Canada, from men with drinking problems; Dr. George Little received a number of generous and helpful cheques for the work. Mr. Homewood's piece was printed by *The Star Weekly*. It was read by the members of an alcoholics' clinic in one of the prisons, and some of them have made enquiries about further help. All of which we hope is a positive way *The Observer* may help in the fight against this terrific Canadian problem.

* * * * *

● THE BEST THING about air travel is the sort of treatment you get from the people in the airline offices. We had twenty-some flights on 16 different airlines from the time we took off with our own T.C.A. at Malton till we returned. Maybe it is a silly idea, but we couldn't help wishing we could recruit all those attractive stewardesses for Sunday School teachers. For almost without exception people who work for airlines have something in common; a measure of charm, a way of making you feel it's a pleasure to help you. They interpret maps and schedules, speak English, cash your cheques, advance you money, and don't laugh at your attempts to pronounce foreign words.

* * * * *

● THERE'S A NEW BYLINE in this issue. It is that of Gladys Taylor. We have published at least two of her short poems in recent months, but "Cinderella Church" is her first feature article for THE OBSERVER. It is by no means Mrs. Taylor's first venture into writing. Her book, *Pine Roots* about the people and country around the Swan River Valley in Manitoba, last year won her the Ryerson Fiction Award.

Editorial

Don't Let Them Get Away

THE pressure of the practical being what it is has made September 1 the day of new beginnings for most of the Canadian churches. Perhaps January 1 should be, for it is then we have the closing of the old books and the resolution-making for the twelve months ahead. And July 1 is still the time of beginnings for many, because that is when the new minister comes, and new faith and direction so often accompanies new faces and new interest.

But the churches are getting more like the schools. And on September 1 we tend to think of the returning of the faithful, and the welcoming of the newcomers. The little children start to the nursery; the intermediates move up to the seniors, brave new efforts at new organization are made, and new people are attracted to this group or that.

But we would like to say a word for those who don't come back. For the teen-agers who drop out of Sunday School and don't get missed. For the young person who began to slip last winter, and this summer during the church's careless months really got away from the friendly clutches of the Christian fellowship. For the older folk who say they have grown weary in well-doing, and resign their offices and their pews for a rest; they have really lost their faith maybe.

They used to call them backsliders, and the New Testament has a lovely story about them. But the busy churches sometimes just let them go.

When we speak of the mission to the nation, it may begin for us with those who are right around home. September 1 is a good time of year to try to bring them back.

LABOUR DAY MESSAGES

WE hope that ministers will read the annual labour day message from the National Council of Churches, and then ignore the "Requested to be read in the churches on Labour Sunday, Sept. 1, or if preferred September 8."

There's nothing wrong with the wordy message except it doesn't say enough to warrant consuming all that time from Sunday worship. It says the usual things, things everybody has already thought about. We wish some labour would be put into these things, so that new ideas might be stimulated or new information given.

Ministers ought to have something to say about labour, although we don't like seeing so many Sundays grabbed off to go along with Christmas, Easter, Pentecost, Rural Life Sunday, Rally Day, Flower Sunday, Children's Sunday, etc. But what is said should be something fresh from the Word of God relevant to the situation. Not old clichés re-served!

We object too, to that business about if preferable Sunday 8. Why? Aren't Protestant ministers back to their labours that soon? Or is it taken for granted that Protestant congregations will still be resting from their labours at the seashore or the mountains or somewhere?

We'd like to hear somewhere of a labour day message which went something like this: "Does this congregation pay its caretaker well enough?" or "It's secretary, or organist?"

Other local questions will suggest themselves to fertile minds. They may not be as safe as New York generalizations about the responsibilities of labour unions, but they won't take as long to read, and they will get listened to. And if a minister were to ask such a blunt question as that the absent members would be sure to hear about it even if they didn't get back to Church September 1.

MR. DIEFENBAKER AND QUEBEC

ALL the papers seem to be worrying about Mr. Diefenbaker and Quebec. *The Canadian Commentator* front-pages it as "Quebec, Diefenbaker's problem." We'd like to suggest that we might relax a little; Quebec isn't anybody's problem but her own right now. In fact it might even be said that Mr. Diefenbaker is Quebec's problem.

For decades Canadian politicians have been trying to please and appease Quebec. Quebec naturally enjoys and exploits the role. The facts of history are what they are, and that's the way minorities have to be if they are not to feel pushed about.

But on June 10th for the first time in many years Quebec ceased, temporarily at least, to be the tail that wags the dog. English Canada quite aware of the inherent danger in this can not be blamed for enjoying the new situation a little.

Ottawa Liberals have had the inside track for such a long time. Conservatives tried so hard; they chose Dr. Manion because he was a Roman Catholic. They chose Mr. Drew partly because his vocal anti-communism was said to be pleasing to the Quebec hierarchy.

When Mr. Diefenbaker was nominated he chose to treat Quebec voters like other Canadians. The *Commentator* and others who are worrying now thought it an "incredible error" when he selected two English speaking nominators and ignored the old convention of having one from Quebec.

The result: some Quebeckers were annoyed. But mature persons in Quebec and the rest of Canada took note that Canadians were being treated like Canadians regardless of which language they spoke. Quebec voted 60 per cent. for Mr. St. Laurent, but Mr. Diefenbaker did win twice as many seats as his predecessor.

The government benches are now dominated by English-speaking members from all of Canada, and the Liberal seats by French-speaking Catholics from Quebec. Every wise person knows that we are not going to have government based on English-speaking Protestants set against French-speaking Catholics. That problem is as old as Canada, and for nearly two hundred years now it has been handled with reasonable good sense and charity. We expect it will continue that way.

OBSERVER
SEPTEMBER 1, 1957

n Editorial Travelogue

THE DIVIDED HOLY LAND

READERS know it was a roundabout way we took to visit the mission fields of Africa. We saw as much as ne would permit of Europe, and thence the troubled Middle East, first Israel, en Jordan and Egypt, and on to the art of Africa.

It's less than a two-hour drive from the rport at Tel Aviv to Jerusalem. But it as slow driving for us on a Sunday even-g; it was crowded with singing youth, any in uniform. Hitch-hiking is a popular ort and even the taxi-drivers will give eir young people a free ride.

They talk politics with intelligence and tensity, and fill the traveller's car with ories of the troubles and the hopes of rael.

The highway is mile-stoned with the inted-red wrecks of once-ambushed ucks and cars and jeeps, grim reminders at Israel fought and continues to fight r her nationhood, and enemies are apt be lurking over the hill or around the rner.

You have a feeling Arab raiders are a icked lot, until you remember there are o sides even to the raiding business and raeli, if not more expert at intruding, are rtainly more expert at propaganda.

For us the open country of Palestine eant more than the built-over holy places. andering through Galilee, and an after-rfew trip back from Bethlehem, when e stars were being hung out in the illiant sky, and the guards were curious d threatening, are underlined events of ys and nights in Palestine.

Ancient Galilee

In Galilee the Arab peasants were load-g barley on their crouching camels, and hers were stamping it out with their udging donkeys on their ancient threshing ors. And nearby, modern Jewish settlers th judicious use of science, irrigation, rtilizers and hard work were turning the oded hills back to productive acres. But e grassy lawns and flower gardens of eir communal settlements were scarred th deep trenches prepared for the hour attack from Arabs on the other side of rdan.

While many of the historic places have en so built over with shrines and urches it is hard to imagine what they ust have been like 1,900 years ago, things come alive for the New Testament ident in Galilee.

We saw the hill where the Sermon on e Mount was preached, and the gentle pes where the five thousand were fed. the base is the lovely sea of Galilee. e quick storms still blow up and the me kind of fish are still caught.

Nazareth, a little way away, is modern now, and so well-churched it's hard to appreciate its past, but nearby, Cana of Galilee is old and small and poor, and the women fill their jugs from the well where water was once drawn and turned into wine.

They told us why they call the Holy City "Jerusalem the Golden," for there is a quality about the sparkling building stone, out of which most of the city is built, which turns it golden in the afternoon sun. We looked over the city from the hill where the magnificent new Israel University is being carved from the rocks. Many of the ancient Hebrew City's finest buildings are Christian.

Boundaries of Fear

We crossed one day through the Mandelbaum gate, carrying our bags through the no-man's land, armed with passports and visas, along the way where U.N. people go, but few others. For the Jews have no dealings with the Jordanians and the boundaries of Palestine in 1957 are fear and hatred.

None should go to the Holy Land without arrangements to see both sides. The complex political situation is still confusing after hearing and seeing both sides, but one's understanding would be so limited if able to hear only one version of the tragic tale.

Jordan, still under martial law, was deserted. Jews declared guilty of spying had just been executed and left to hang. The curfew at night kept the few travellers in the beautiful Ambassador Hotel, luxurious, inexpensive and empty.

We went, under U.N. auspices, out to the refugee camps, and heard over and over the other side of the Arab - Israeli story. There hundreds of thousands have been living in tents, U.N. camps, temporary houses and caves for nine years. They are fed, housed and schooled by the U.N.

When war broke out in 1948 they fled from their homes in Israel. They say they fled for fear of what the Israeli would do to them. The Israeli say they were traitors; that they listened to the Arab and Egyptians' stories that Israel was going to be exterminated, and they got out of the way until it was over.

Anyway, they fled their homes. The Jews won the war and then opened the gates of Israel to immigration for Jewish refugees all over the world. The property of the departed Arabs was confiscated by Israel. There still has been no compensation. The years have passed. The Arab countries have given temporary refuge, but no permanent home. The Israeli say they can't be trusted to return; that Israel hasn't room for them if they could, and the solution of their plight must be part of a larger peace settlement.

In the meantime thousands of babies are being born. Hundreds of thousands are kept in idleness. Children are being nurtured in hatred, and the U.N. pays the bill. We thought the United Nations was doing a surprisingly good job. But some permanent solution must be reached.

Holy Places

Most of the Holy Places the Christian wants to see are on the Jordan side; Nazareth and Galilee and part of Jerusalem are in Israel. Bethlehem, Gethsemane, the places associated with the last days of Jesus are mostly in Jordan.

We went down to see more refugee camps on the slopes of Jericho. There is still work being done by good Samaritans on the road from Jerusalem down to Jericho. Along the treeless slopes, way below the level of the sea, where temperatures in late May were 110 or so, many tens of thousands swelter in the sun.

Outside the lush little city of Jericho, we saw the heavily-robed women washing and filling their jugs. Across the road, deep excavations have unearthed some ancient walls. A few miles below we visited the Jordan where Jesus is believed to have been baptized, and bought a little bottle of "holy" water from the muddy stream.

Swimming in the Dead Sea is more a tourist's duty than a pleasure. The salt and chemicals burn, and the water is so dense the expert may balance himself on the surface with feet and hands out of the water and read a book.

They speak in Jerusalem of "The old city" and it is on the Jordan side. It goes to bed early these times. U.N. offices close at 1.30 p.m., and the heat forces a long siesta. But the city is in full swing before 6 a.m.

The site of the crucifixion and the burial is built over by the Church of the Holy Sepulchre. We went to church at 6 a.m. and saw half a dozen services going on, with Greek and Coptic, Egyptian, Russian, Roman masses, rituals, tinkling bells, burning incense all about. While it seemed confusion there was something rather lovely in so many quietly sharing the place holy to all.

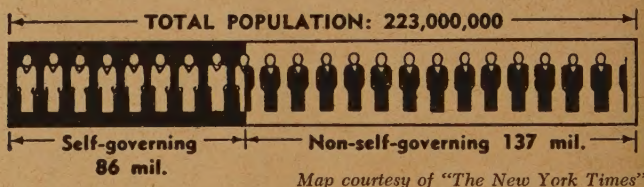
And outside the church we saw three shepherds in their costumes looking like a Christmas play, leading their tiny donkeys up the rocky hills. They looked like a thousand pictures of the three wise men.

Nearby the guards stood with their handy guns. And over the hill there were ancient walls, and modern barbed wire, dividing the holy city and the holy land. We wondered where the wise men were, who could solve the tragic puzzle of Palestine, 1957. ●

Cover Story

AFRICA TODAY

By A. C. FORREST



Map courtesy of "The New York Times"

The dark continent is becoming light . . . and two hundred millions, given a taste of knowledge by missionaries, awakened to manhood by the Gospel, are on the march, from the jungle to Accra

EVERYWHERE in Africa the old meets the new. Often with a bang. Change, bustling rushing change, is key-word and key-action for over two hundred million black people.

The Africans are streaming down from their cool high plains where the days are bright and the nights are cool. And they are surging up from the humid jungles to get an education, find jobs, make money in the spanking new coastal cities and raw new inland mining towns.

Sky-scrapers rise on the banks of the Congo. Theatre marquee lights blaze out on the wide streets of the young cities, like Luanda, and the great strato-cruisers set down on the broad runways of modern airports on the edge of the bush. On the borders of the new cities, and on the edges of the new mining towns, the great native compounds and the wretched African slums spring up.

Just a year ago June, High Commissioner Carnut Gentille told the Grand Council at Dakar that French West Africa had changed more in the past ten years than in the previous two thousand. And in July, 1957, progress had speeded up. "We'll catch up to Ghana in five years," an official told us.

If you meet a native African driving a car in East or South Africa, where the proportion of whites is relatively large, you may be sure he is someone's chauffeur. In Leopoldville we saw them driving their own cars, mostly jalopies, overloaded, and going too fast. But in Ghana a white man behind a wheel is a rarity, and the streets are full of little European models and big new American cars.

Three Centuries of Slave Trade

Africa is a vast, vast continent, with nearly twelve million square miles. Much of it is desert. Only ten per cent. is arable. The great rain forests of Central Africa have been under the tsetse fly. And even the fertile acres are being eroded rapidly. Although potentially the richest place on earth, its production is poor, and it provides only seven per cent. of world trade.

For long dark centuries it was an unknown country. The slave trade made its coasts known, and for three centuries white men in connivance with black slavers engaged in the lucrative business of capturing and selling human beings. By the 19th century some twenty millions had been transported to the Americas, and Ghana, which provided the bulk of them, was called the Gold Coast.

When the slave trade ended, new forces set to work. Intrepid explorers and traders went inland for adventure and wealth. Missionaries braved unimagined hardships to give help to the African people. European powers in search of colonies moved in and sliced up the continent like a melon.

But now the days of colonialism are ending. Even though they know that in some cases independence, too soon, will be bad for them, the Africans want independence. They're tired of the white man's "Daddy knows what's best for you" attitude. They hate the colour bar. They resent deeply being treated like inferiors.

So the give-away question all over Africa is, "Have you been to Ghana? What do you think of Accra?"

For two hundred millions — the vast majority of them primitive, pagan and illiterate—the march is on. They hope it is from dependence to freedom; from poverty to riches; from sickness to health. But they know it must be the same way as Ghana has gone.

We travelled from Egypt to Ethiopia, to Nairobi, to Rhodesia around South Africa to Mozambique, to Angola's interior, to the Congo, to Schweitzer's Lambarene, to Douala, to Ghana, to Dakar. We planned it so we would see Africans under as many different types of government as possible, and with white people who had many different ways of adjusting to the race issue. And of course to see as much as possible of the mission work done by the United Church in Rhodesia and Angola.

Angola Highlight

(And while this article is a general introduction, with missions to be dealt with more specifically in future pieces, we will stop here and say now: From Cairo to Cape Town, and from the South to the North, we saw nothing in Africa as positive and encouraging as the work being done by Canadian missionaries in the schools, hospitals and mission stations of Angola.)

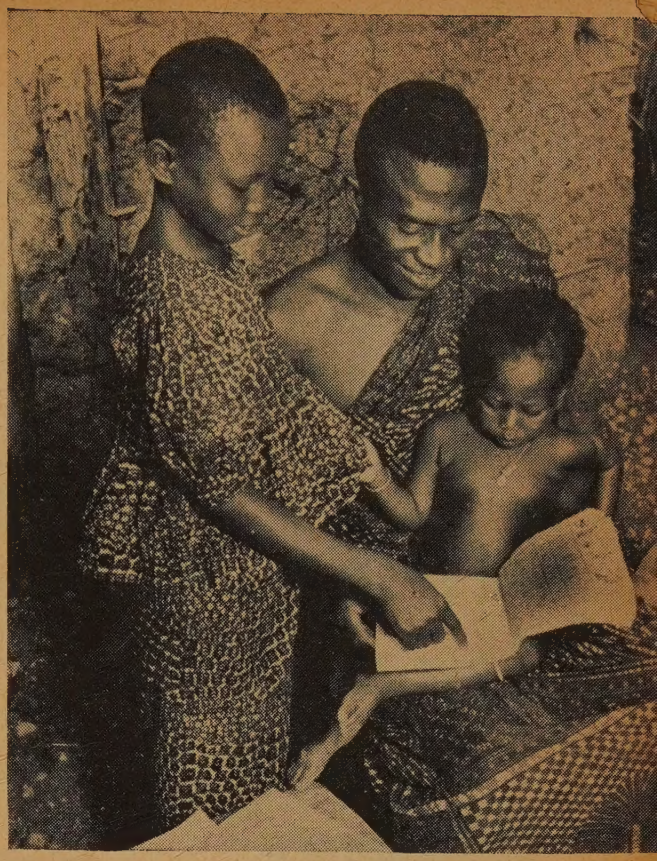
In changing Africa, the white man is adjusting to the inevitable future . . . the future which says that the black people will run their own country, with or without the help of the whites. In South Africa, and to a lesser extent in Kenya and elsewhere, the future is resisted. For in South Africa there is one white man to every three or four blacks. And the Africaners remind the visitor that they were there first; the Bantus moved in later. They are willing to make some division of their country between whites and blacks. But they will fight integration and subjugation. To give the African political rights, "is race suicide," they kept telling us.

The British policy is to prepare the Africans for self-government and hope they will stay within the Commonwealth. The French make them citizens of France. The Belgians are industriously progressive. In the Belgian Congo Africans are getting jobs and money, but until recently have had no political rights.

Across the Congo in French Equatorial Africa an African may be elected to sit in the French Senate, but he's lucky if he can afford to buy a suit to go to France. In Portuguese territory Africans who become literate, speak Portuguese, abandon pagan ways, and pass the tests, may have all the rights and privileges of Portuguese. Officially there is no colour bar.

In Latin and Catholic countries, although economically and in other ways more backward than British territories, the African may eat in the same restaurant and move socially equal. In British territories, they are given responsibility, they are getting better jobs. But they go to segregated schools and

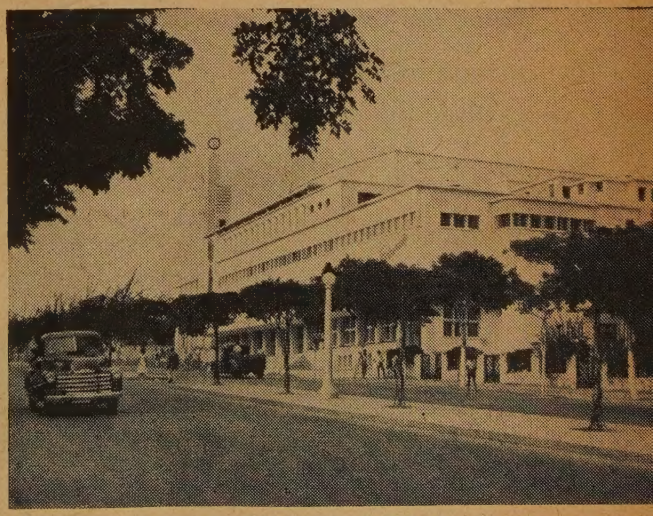
Over



Father and son learn in Ghana night classes

Durban is clean, prosperous and tense

Angola, a land of contrast, with its native villages . . . .



. . . . and modern cities like Luanda

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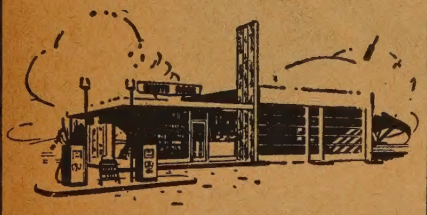

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seldom get invited to a white man's dinner table.

Missionaries Everywhere

Actually you never escape the missionaries in Africa. When we flew from Jordan to Cairo we got our Canadian passports mixed up with a Canadian girl from North Toronto. "We're missionaries," she said. On the next flight, Canadian girls of the Sudan Interior Mission were returning to Ethiopia. In Addis Ababa we met them from Ontario and Alberta. And so it went. And away in the interior if you meet a jeep or a car or a white man or woman on foot it is likely to be a missionary.

Eighty-five per cent. of all elementary education in Africa is still being provided by missionaries. In great areas the only medical care an African can get is from a Christian missionary. Meet an African leader like Prime Minister Kwame Nkrumah of Ghana and you will discover he was educated in a mission school. When asked if he would continue to allow missionaries to work in independent Ghana he replied: "Certainly. We have what we have because of missionaries."

Although Ghana is only about one-quarter Christian, there is a very definite Christian flavour to the country. When we attended Parliament in their lovely new Assembly, with its blue broadloom, and handsome furniture, the session was opened with prayer.

In the magnificent new University College, unsurpassed for physical lay-out by anything we have seen, we discovered tiny chapels in each major building, and a large Protestant and large Catholic chapel to serve the University.

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High School Bottleneck

Ghana is pursuing education madly. High school is the bottleneck yet. And for the whole of Africa only about three per cent. are getting secondary education. As in the Rhodesia mining towns, adult education is being pushed. And thousands of volunteer teachers are trained to teach their fellows in night classes how to read and write.

Most of these volunteers come from the Christian mission schools. "They seem to have something in them the others lack," a welfare officer told us. "The others want to be paid. The mission graduates work for free."

Wife or Cow?

We went one day out from Johannesburg to a great gold mine. A group of young recruits had been brought in for their first day's training. They had come from as far away as Tanganyika. Some had walked for scores of miles through the bush to a recruiting station, and then had been taken on a "flying-machine" to South Africa.

They had never worn shoes before. They spoke a dozen different languages. Among them were those with filed or chipped pointed teeth. Some admitted they had run away from school. Some were out for adventure, they said. Some to earn money to go back and buy a wife! Or a cow!

In Leopoldville, a city which has grown from a population of 30,000 before World

(*Continued on page 20*)

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IMPORT EVANGELISTS

THERE will be at least three imports on the team of evangelists working in Canada this fall and winter in conjunction with the National Evangelistic Mission. The hree named so far are big names in Great Britain where they iave done most of their work, and are widely known on this ide of the Atlantic.

The Rev. Joseph D. Blinco will be the first to arrive. He's i Methodist minister from Yorkshire, although he has been Billy Graham's associate for the last two or three years. He will conduct three 15-day missions in Saskatchewan: September 15-29 in Moose Jaw, October 6-20 in Regina, and October 27-November 10 in Saskatoon.

Mr. Blinco will be nearing the end of his campaigns when the Rev. Donald O. Soper arrives. He is minister of the famed Methodist institution, West London Mission in London, Eng His first Canadian preaching mission will be at Oshawa, from November 3 to 10. He will be in London, Ont., from Novembe 11 to 15, with a one-day conference on evangelism in Chathan on the 14th. His final mission will be in Toronto, openin November 17th and running to the 27th.

The third import will be Tom Allan, one of Britain's best known preachers. He has been evangelist for the Tell Scotlan Movement, and was chairman of the Billy Graham Crusade i Scotland. He will conduct an inter-church mission in Hamilton Ont., from February 2nd to 16th, then move out west for mission opening in Calgary's Anglican Cathedral on Ash Wednes day, February 19th, and continuing until March 2nd.

* * * * * * * *

Blinco Here Before

Canadians learned of Mr. Blinco's gifts of leadership during the autumn of 1955, when Billy Graham held his Toronto Crusade. He was responsible for much of the special preaching, including radio broadcasts, and conducted weekly break-fast meetings for ministers.

Without exception, United Church ministers who heard Mr. Blinco liked him and expressed the hope that he would be nvited to do some evangelistic work in Canada. Since then he has conducted two 15-day missions for the United Church. His first was in Brantford in April, 1956; then Peterborough last November. Both campaigns were highly successful.

Mr. Blinco began his full-time evangel-stic work about four years ago when, at his request, the Methodist Church in England left him without appointment. He joined Billy Graham in Nashville, Tenn., late in 1954, and has been senior missioner with him ever since. He now gives most of his time to the Graham Crusades in North America but does some evangelistic work in England.

Soper Also Author

Besides being one of the Methodist Church's best-known preachers, Dr. Soper s an author of some renown. His books nclude *Christ and Tower Hill, Popular Fallacies about the Christian Faith, Christ and His Critics* and *Practical Christianity Today.* His latest is *All His Grace,* which has caused wide discussion in English church circles.

Many people think that Dr. Soper is at his best at his open-air meetings at Tower Hill and in Hyde Park, where he is never without an answer no matter how awkward the question put to him. His radio and television appearances bring him to a vast audience in Britain. His Sunday congregation at Kingsway Hall, headquarters of the West London Mission, reaches the 2,000 mark.

West London Mission has a wide variety of social agencies, including homes for the aged, unmarried mothers, and girls in trouble with the police, hostels for students, and a nursery where working mothers can leave their children. Dr. Soper takes an active part in the whole programme as well as carrying on an extensive evangelistic work. He has conducted campaigns in India, New Zealand, Ceylon, and other Commonwealth countries. He visited Moscow in 1955 and Warsaw last year, and is in Japan this year at the invitation of the Japanese Council of Churches.

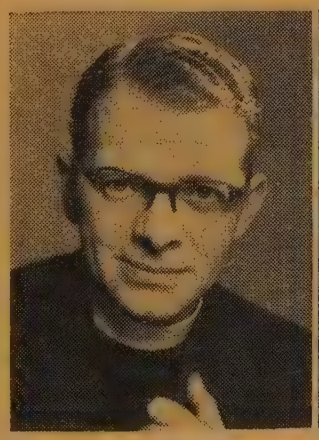
Allan A Pastor

Tom Allan has gone back to the pastorate, but as the Scottish publication *Rally* says, he's not "just another minister." At 40, he is one of the best-known names in the religious life of Britain and a power in the Church of Scotland.

Mr. Allan is now minister of St. George's Tron in Glasgow. Until about a year ago he was director and evangelist of the Tell Scotland Movement. But he is carrying on his evangelistic work, and part of it is his weekly meeting with fellow ministers for prayer at seven o'clock in the morning Every week-day morning he is at St George's Tron at eight-thirty for prayers with city workers.

The pastorate is not new to Mr. Allan Prior to joining the Tell Scotland Movement in 1953 he was minister at North Kelvinside, Glasgow. There he crowded the kirk, organized a sort of mission-that never-stops, and more than doubled the church membership. Everyone knew the "wee minister" who often preached from a seaside mission platform in the street preferably outside a pub, and who opened his manse every Saturday night to the young people.

A successful pastor, he is also one of Britain's leading mass evangelists. It comes from his experience as chairman of the Billy Graham Crusade in Scotland and his wide travels for the "Tell Scotland" movement. ●



Allan

Blinco

Soper

Maurice Platts tells:

"Why I Burned My Best Sermon"

ONE Sunday morning, when I was a young theology student in England, the college authorities turned me loose and sent me to preach at a city church in Yorkshire. This college-sent opportunity had been very nicely timed. I had a spanking new sermon, fresh off the typewriter, crying out for utterance. In my judgment it was the best sermon to be had in Britain at that time. Another sermon — also mine — I rated second. I should doubtless have won third place if I had had three sermons, which I hadn't. My masterpiece—sermon Number One—was about faith in God; a bright, chirpy, confident utterance with not a shade of doubt or gloom in it. I preached it that Sunday morning.

In my sermon the Christian had things pretty much his own way, so long as he was armed with faith. He never got himself slapped around by the woes of life, nor fell victim to heart disease, nor died of cancer. On the contrary, he just waited for the sorrows of life to come along—almost dared them to come along — and then knocked them clean out of the ball park. It was as simple as that. Faith was the Mr. Fix-it of the spiritual life; it gave you all you asked for and got rid of all things fearful. It always delivered the goods. I was twenty at the time.

After the service a middle-aged man and a youth of eighteen or so were waiting for me in the minister's vestry. The man was well-groomed and prosperous looking; he had "top executive" written all over him. The sadness in his eyes seemed oddly out of character.

"My name is Barlowe," he said, "and if you're tired of college dinners we'll be glad to have you come home with us."

I accepted the invitation and thanked him. I glanced at the youth. He was half a head taller than the man and had a fat, pink face. Mr. Barlowe intercepted my glance and introduced us. Somehow he appeared a trifle embarrassed.

"Er . . . Mr. Platts," he said, "this is my son John."

"Hello John," I said, and offered my hand.

His Reaction Unusual

John's reaction was unusual, to say the least. He attempted to thrust a large fist into his mouth and failing in this, stood biting the knuckle of his thumb, looking helplessly at his father.

"Shake hands, John," said Mr. Barlowe.

Cautiously John trusted me with his hand, and that was a shock, too; a podgy, limp, unwilling hand, like that of a small child. I did not know what to say.

"John likes coming to church, don't you, John?" said his father, with a strange heartiness.

"Yes, I do," said John. "I like to see the pipes."

"The organ pipes," explained Mr. Barlowe, "he means the organ pipes. Gets a big kick out of those pipes."

"The silver paint makes them shine," said John, "that's why I like them."

I collected my coat and followed them out to their car. They walked down the aisle of the church side by side, almost in military fashion, except that John held tightly to his father's hand.

With growing pity I watched the sorry immaturity of the boy unfold itself. Not far from the church Mr. Barlowe had to brake the car sharply at an intersection to avoid striking a dreamy little girl in a pretty Sunday dress. This near-tragedy roused John to grotesque merriment. He threw back his head and roared with laughter, flinging his big frame about until the car seat bounced and squeaked beneath him.

His father slapped him gently on the knee:

"It's *all right,* John," he said, *"it's all right."* He said it with automatic tenderness, as though it were a formal, often-repeated phrase. John was still giggling faintly when we reached the Barlowe home.

The Apple of Her Eye

Whatever pathos had touched this home, John's mother had not, so far as I could see, become embittered by it. It was plain that John was the apple of her eye and at dinner, after the usual polite questions about college life, she adroitly slipped the conversation into low-gear, so that it centred around John and his little world.

Once he realized that we were on his territory John hastened to tell me, as the ignorant visitor, about his hobbies. He had a family of baby rabbits which, he said, had "just been laid." He stretched his hand across the table and indicated on his large palm how utterly tiny they were. After dinner I might hold one for a moment if I would promise to be gentle with it.

But his never-failing delight was a sand-pit in which he played most days throughout the summer. It had been enlarged many times to accommodate him until now it monopolized a considerable portion of the lawn.

"Daddy says my sand-pit is the biggest in Yorkshire," he told me.

"Biggest private sand-pit, John," qualified his father.

"That's what I mean," said John, "not counting the one in parks."

We played in the sand-pit after dinner, all four of us. We made a huge castle, complete with battlements and towers and a deep, wide moat. When Mr. Barlowe and I returned indoors for coffee, John and his mother were flooding the moat with water. "To keep the bad men out," John said it was.

We watched them from the living-room window; the small woman and the big son at play. From his gestures it appeared that John was protesting to his mother that the moat lacked a draw-bridge.

For a moment Mr. Barlowe rattled the window softly with the earpiece of his glasses.

"I suppose you understand . . . about John?" he said, awkwardly.

I tried to find an answer that wouldn't hurt. I said I understood that John was young for his age. Mr. Barlowe smiled rather grimly at that.

"Bring your coffee and sit down," he said, "I'll tell you."

It was what passes in England for a summer day but a bright fire was burning in the grate. Mr. Barlowe spent an unconscionable time stirring the fire with a short brass poker. Then he told me.

"Like a Bolt from Hell"

"It happened when he was five," he said, "just a little chap, and it was quick, just like a bolt from hell. One day he was home here, fit as a fiddle; the next he was dying of meningitis in the city hospital. At least that's what the doctors thought. They didn't hold out much hope."

The Barlowes had enough money to secure the best doctors and this they did, and waited. While they waited they prayed. They had never prayed like it before; they had never had anything so big to pray for before. Mr. Barlowe told me that through every hour of every day, at home and in

s office, he prayed for John to live. After harrowing two weeks the doctors said ohn would pull through. After a few ore weeks John was home again and hen his mother had fattened him up he oked as strong as a little bull.

"In spite of what happened later," said r. Barlowe, "I know that God saved him rough our prayers."

His hand relaxed on the poker and it fell ith a clatter on the tiled hearth. He let lie there.

One evening, not long after John had turned home, two of the hospital doctors lled on the Barlowes. Mr. Barlowe said ey thought it was a semi-social call and ey took the opportunity of thanking the octors again for their treatment of John. hey described in detail John's progress nce his home-coming and spoke of their nmense satisfaction that the whole nhappy business had ended as well as it ad.

Quite suddenly they sensed that the octors did not seem to share their rejoicg. Moreover, they realized that one of em had been trying to say something to rtail the happy recital about John's covery. The Barlowes waited then, and stened. It was the most terrible antiimax that ever was.

"The doctors said they had waited ecause they had wanted to be sure," said Ir. Barlowe, "and now they were sure. hey used a lot of medical talk but it all oiled down to this: John's brain had opped growing and would always be the rain of a five-year-old. They said his hysical growth might deceive us for a hile into thinking he was normal, but that e should be spared a lot of pain if we ould accept their diagnosis. They said ey were sorry."

No One Had a Cure

The Barlowes hadn't accepted the grim erdict easily. They scoured the country find a doctor with a cure. They didn't nd one. They prayed to God for a iracle, but there was no miracle. With eat anguish and great love they watched e growing disparity between the boy's ody and his mind. John was now almost ghteen and through the years of his rents' heartbreak he had remained a ppy, contented child. His rabbits and s sand-pit satisfied him. The organ-pipes hich had intrigued him as a little boy in urch, still fascinated him.

Mr. Barlowe was gripping the arms of s chair until his knuckles showed white nder the skin. Strange and terrible things ere happening to his eyes and mouth. I ew then that the phrase, "the travail of s soul," had a deep, painful meaning. At st he pushed himself out of his chair and ood with his back to the fire looking own at me. He spoke to me with a new iendliness.

"How old are you, son?" he asked.

"Twenty," I told him, "well . . . nearly twenty."

"I see," he said. My answer seemed to have explained something for him.

"Believe me," he went on, "I don't mean to be unkind, but this morning you only preached half a sermon. In your sermon God always says 'Yes' to the prayer of faith. That isn't true. He doesn't always say 'Yes.' He said 'No' to me, and it nearly made me quit being a Christian.

"Like you said in your sermon this morning, I thought being a Christian was just one long success story. That's what nearly made me quit. I just wasn't expecting to have to suffer like I have.

"Do you know why I didn't quit?" He went on, not waiting for an answer.

"It suddenly dawned on me that the story of Jesus was a success story and yet He was a Man of Sorrows. I remembered that there were people in my own church who were carrying troubles and they didn't think God had forsaken them. So I carried on, too. And I'll tell you something that is unbelievable. I would die tomorrow if I could make my boy well again but—and I'll never understand this—the faith I have now is a different faith from what I had before. By all the rules of life it should be weaker, but it isn't. It's as though you share a secret with God, as though He has a special regard for people who suffer like He did.

Out of the Fire

"The kind of faith that comes out of the fire," concluded Mr. Barlowe, "is something really grown-up. I guess you don't know what I'm talking about, but maybe you will one day. Do me a favour though, alter that sermon of yours, or tear it up."

I had to catch my train later in the afternoon and Mr. Barlowe drove me to the station. John was still playing on the lawn when I left. He waved to me as we drove away, his hand flapping loosely from the wrist like the little boy he was.

During the following week I tried to salvage my battered sermon; to rid it of its synthetic optimism and to add something about the faith that suffers and increases in spite of trouble. I failed. Perhaps because the flimsy framework wouldn't carry an anguish as profound as that. Perhaps because I hadn't suffered and just didn't understand how it could be. By the end of the week I abandoned the task.

Early one morning I went down to the college basement, opened the door of the big furnace, and threw my sermon in. The neatly typed pages lay white and flat on the red coals, as though defying destruction. Then the corners curled quickly and a puff of flame swallowed it up. Perhaps one day, I thought, I might pass through some dark vale myself; then I would know. Then the sermon would make itself. ●

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Gladys Taylor tells about

The Cinderella Church

THETFORD MINES United Church, the Cinderella church of the Eastern Townships of Quebec, has been wearing cast-offs for over fifty years, but, unlike the fabled Cinderella, no fairy godmother came to its rescue. A small but earnest group of members last August voted to build a church of their own.

The story of Thetford Mines United Church began in 1905 when Mr. Andrew S. Johnson of the Johnson Asbestos Company offered Dr. Kellogg, Presbyterian minister at Kinnear's Mills, Que., permission to hold Sunday services for Thetford Mines Presbyterians in his private school.

Shortly after this the Methodists asked if they, too, could have services there. This arrangement continued until 1908. By that date the Methodists outnumbered the Presbyterians. They had begun to worship together some time before, so that by 1908 the two congregations had already achieved the union which was to come some 17 years later in the main bodies of their churches.

Dollar a Year Rent

In 1908 the united congregations again found themselves without a place to worship. This time the Bell Asbestos Company came to their aid. The Quebec Central Railway had just built a new brick station. The Bell Company bought their old wooden one and moved it on to the mine property. They offered the United congregation the use of the building for one dollar a year.

For the past 49 years Thetford Mines Church members have worshipped in this converted station.

The only property the small congregation owned in 1908 was an organ, which is still doing duty, and a few chairs. These they moved to the station and thus began the long half-century struggle to survive.

From the first the most pressing problem was to fill the pulpit. And it was not an easy thing to do. Money was scarce, the was no manse, and Thetford Mines wa then, and still is, a comparatively unhand place to reach either by bus or train.

The meagre church records are fille with references to student ministers, th meeting of trains and finding overnigh accommodation for transient preachers, th efforts of laymen from Lennoxville an Sherbrooke to fill the pulpit as often a they could. Once a minister came from a far away as Rock Island, on the Vermon border, to bring a service to the harc pressed little mission. He had to leav Rock Island at 3 a.m., and didn't arriv back home again until midnight, makin it such a burdensome schedule that th experiment wasn't repeated.

"We'll Try Again"

We read this excerpt from a lette written by Quebec-Sherbrooke Presbyter to Thetford Mines United Church in 193 "We are not yet sure what provision wi be made for the service of Thetford Mine Mission this summer. . ." To which Thet ford Mines replied, with resignation n doubt but still hopefully, "The question o keeping the church open was discusse from various angles . . . if we do withou services for four months this year perhap it will be easier. . ."

In 1939 this brief note was written i the minute book. "There was a long dis cussion about closing the church . . . i was decided to carry on. . . James Dickin son moved that we try again. . ."

In 1941, Presbytery wrote this letter t Thetford Mines United Church. "We hav been much concerned about the work o our church in Thetford Mines this sum mer. We understand that you have bee without any pastoral supply since las spring and that you have been maintainin services among yourselves, which is a very fine thing on your part."

All congregation put hands to the plow, pulling garden plow to turn sod . . .

ınd finally in the minute book in 1954, note this cryptic and yet poignant ry, "Rev. Tyson preached his last vice here. Presbytery has promised us other minister but . . ."

n 1955-56, the Rev. F. R. Matthews, a red minister living in Sherbrooke, Que., de a weekly round trip of 150 miles h Sunday to keep the congregation ether. Mr. Matthews is over 80 years age.

n July, 1956, Rev. Lyall Simpson came Thetford Mines as resident minister.

No Beauty or Comfort

The first 20 years in the station church e obviously so difficult for them that le attempt was made to add to the ıfort or beauty of the building. The t mention of furnishing and decorating austere and drab interior came in 1930 en Rev. W. H. Stevens, Port Chaplain Quebec city, who supplied Thetford nes pulpit for a couple of winters, cured a Bible from Wesley Church, ebec city, when that church amalgamated h Chalmers United Church. That same r the secretary of Thetford Mines ited Church wrote Wesley Church as ows: "Thank you for the large supply hymn books . . . they will be very pful until such time as we can purchase upply of the *Hymnary,* which may not for a considerable length of time. . ."

n 1932, Mrs. J. McCallum, Mrs. P. L. igneau and Leonard Montgomery were ned a decorating committee. Church nutes tell little of what they did except t they bought shades for the windows l paid a charwoman 75 cents.

At the same meeting it was decided that ladies of the congregation should take nth about to keep the church clean. It s to be almost ten years before a man's group was organized in the strug- ng church, but in that same year we read in the minutes, "Although there is no organization of the ladies some of them have given teas, put on food sales, etc. . . . the proceeds of which have been added to the treasury." And on another occasion when the church was in deficit of $50 we learn that the ladies "promised to arrange some benefit to raise the amount."

In 1939, the church secretary, Miss L. M. V. Seymour, wrote this letter to St. John the Divine Anglican Church in Thetford Mines, "For a long time we have been desirous of procuring pews for our little mission . . . we have just learned the alterations to St. John's Anglican Church include the installation of new pews and are wondering if you have already planned for the disposal of those already in use." Unfortunately they had, and the mission members had to sit on chairs for another ten years.

In 1949, the church at Leeds Village, Quebec, was closed and Thetford Mines congregation was offered the altar, floor covering, pews, communion table and two chairs matching it.

In 1952, the Rev. C. West presented the church with two communion trays as a gift from his church in Montreal. About this same time a large wall clock was secured, a gift from the Andrew S. Johnson Memorial High School when that institution was equipped with new ones.

"We Couldn't Move It"

In 1956, St. John the Divine Anglican congregation, which had just completed a beautiful new church, offered the United Church congregation their old church as a free gift. There was, however, one provision with the gift, the church had to be moved as it was on mine property and the mining company wanted to start mining operations on the site.

Tremulous with hope, the United Church congregation spent months getting engineering advice on the possibility of moving the church. But good fortune was still not with them. It was decided that it would be an engineering impossibility to move a building of its structural make-up.

But hope died hard with the Cinderella church. Having once met her prince, in the guise of the old Anglican Church, it was hard to go back to the chimney corner of the converted station.

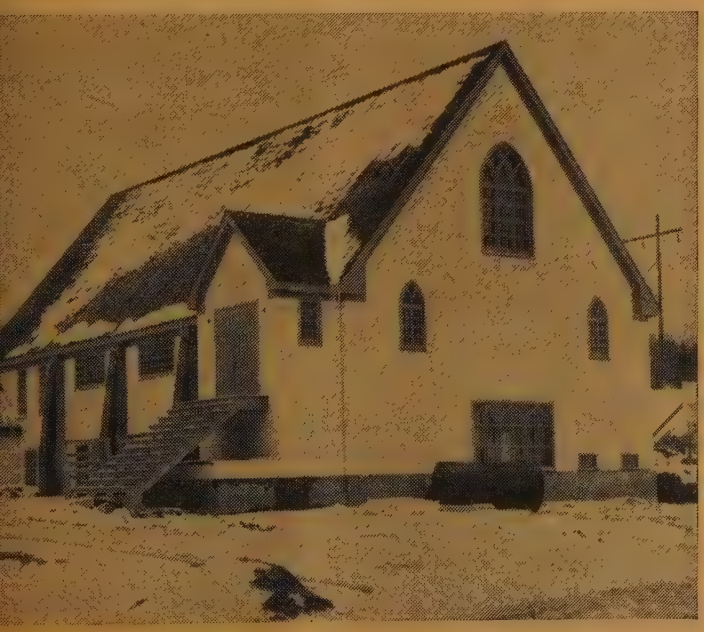
And then the bud of an idea started to grow. Almost overnight it burst into full-bloom, and on August 1st the congregation of 35 members voted to start building a church.

"Our" Church—Mortgage and All

The new church was dedicated on March 17th with the Moderator, Rt. Rev. J. S. Thomson, D.D., as guest speaker. Present for the ceremony was Rev. A. McKinley Rose, Stanstead, representing Quebec-Sherbrooke Presbytery, and Rev. F. R. Matthews, Sherbrooke. The Clerk of Session, Mr. Leonard Montgomery, and the Chairman of the Building Committee, Mr. D. Scott, took part in the ceremony.

It isn't a pretentious church and it isn't all paid for. In fact just the running expenses of the new church are going to tax the small membership, while paying off the mortgage may burden them. But they are not afraid. In fact confidence permeates the whole congregation.

It is doubtful if there has ever been so many as 100 people at one time associated with Thetford Mines United Church. Sometimes the membership has dropped as low as ten. But even with just ten such faithful members as those who formed the backbone of this church, you don't need a fairy godmother. All you really need is to want a church. And there is little doubt that Thetford Mines, the Cinderella congregation of the Eastern Townships, *did* want a church! ●



. . . for new Thetford Mines Church . . .

. . . replacing this old railway station in which they worshipped almost

Rev. S. Bole

Mrs. G. Carder

Rev. F. Muir

Rev. V. Fiddes

• The Lost Car

Caistor Corners

By SHERIDAN BOLE

DON'T take your old car to Conference! I hadn't time even to wash the old bus before I pulled out on the road to Conference. My car is not one of those magical Swept-Wing, two-toned affairs; nor has it that shine of opulence of other cars seen from a distance. It is of a rather dull colour, a sort of clay-ey grey, with more pronounced touches of a gravelly grey, the two shading into each other. One might indeed call it a battleship grey if one thinks of all the battles it has been through with snow and mud, rain, sleet and ice. It doesn't even stack up very high with the other cars around the Corners, but while it is a poor thing it is mine own. Blithe spirit that I am, I say to myself, "The outward shows be least themselves; the world is still deceiv'd by ornament." And add for consolation, "All that glitters is not car."

Since it is the only way I have of getting to Conference at the ten-cents-a-mile rate, I allowed myself to be taken this year by it although it is so inconspicuous a thing that it really seems out of place at a big church Conference.

My layman I also took with me, and on our way we added a neighbouring minister. Arriving at the Conference church in the big city we found every parking space on the nearby streets taken. However, after many turnings we finally found a vacant spot in which we parked, but without making a too careful scrutiny of the location.

When, after the service in the church was over, we left, such was our exaltation of spirit that we took a wrong direction. Up and down the streets we frantically searched while the other cars began moving off to the University Hall where the next session was to be held. Some baser fellows of a more hilarious sort seeing us cried out, "Are you lost?" "No," we countered, "It's our car that's lost."

We decided to call a private Conference of our own. Said I to the neighbouring minister, "You will undertake to search with your eyes the far side of the streets while I will undertake to do the same with the nearer side." The directive went immediately into force. Up and down the streets we went again, our layman doggedly following, fearful lest he, too, be lost in the maze of city streets. We could hear his laboured breathing close behind us.

O, it was a sight to draw pity from any heart. There we were, like Saul the son of Kish, and his man-servant seeking for the asses of his father in the land of Zuph; but none took pity on us. None, until Al. Brightway, that great-heart of a man whom I have known for many years, seeing our distress made enquiry. "Take us," we said, "in your car and we shall then traverse the streets more quickly." He took no advantage of us in our plight. He didn't ask, he merely suggested that it should surely be worth five dollars to find our car, and he drove us up and down the streets, remarking the while, somewhat distractingly we felt, on the beauty of flower and lawn and shrubbery. But it was just his way of creeping up on the car by stealth!

For soon we sighted it, on a deserted street, standing there patiently, like a horse in the old days by the tavern post awaiting its master, confident that given sufficient time he will return. And we rejoiced and with light hearts rode up to the assembly hall, arriving just in time to hear the motion for adjournment.

• Person to Person

I Like My Daughter

By GENEVIEVE CARDER

"DON'T you find it difficult being the mother of a teen-age daughter?" My friend looked at the questioner in surprise. "Why, no!" she replied. "You see, I *like* my daughter. She's really a nice *person*, and we have fun together. Why should I find it difficult to be her mother?"

The response was like a refreshing breeze in these sultry days of feuding generations. When two people like one another as persons, misunderstandings and differing points of view are put in their proper perspective. I realized suddenly that my liking for my own daughter is more important than the difficulties th arise daily in my efforts to guide her arig And I found myself hoping that some d she will be able to make a similar comme if she is asked how she gets along w her mother.

An intensely interesting report of Workshop for Ministers' Wives that w held in Edmonton contained just a wistful note. In answer to the questio "Are ministers' wives and families m lonely than others?" there was a chorus "Yes." Most of those present had fou it difficult to get people to accept them *persons*, to take them as they were. It not easy for an eager friendly you woman to realize that her neighbours a acquaintances approach her, not as person, but as "the minister's wife." I w remember the chilly, left-out feeling gave me to have my name consisten read out as Mrs. C. at roll-call time in informal group of women, when everyo else was referred to by their first nan only. After persistent effort I eventua persuaded them that I, too, had a fi name. I learned quite a few years la that they had attempted to enroll m successor by her first name as soon as s arrived, only to be informed with so asperity that she preferred to be address as Mrs.! Further proof for my point th the wives of ministers are persons, different and unpredictable as the wiv of other men!

I am always amazed to hear of parsona committees completely disregarding t wishes of the mistress of the house, a installing everything from inlaid linoleu to bathroom curtains without consulti her. Some of us have been wondrous blessed in having committees who ha treated us as persons, possessed of feelin likes and dislikes similar to their own. have even been fortunate enough to he a member of such a committee rema "If I lived in this house I'd want n living-room drapes right away!" I f good to know that even one member of t W.A. was taking the trouble to imagi how it would feel to have to cope with t parsonage furnishings. A minister's wi who is concerned about the W.A. as perso

• They Never Smile

as no desire to have the parsonage better urnished than the average homes of the ongregation. But a minister's wife who as to live with a shabby, faded old rug n a neighbourhood where everyone else has vall-to-wall broadloom cannot be blamed or feeling that her W.A. think of her, not s a person, but as "the minister's wife."

It is not always easy to remember to reat all with whom we come in contact s persons. But what a difference it does nake in human relationships. To forget he worth of another's personality is to ower the worth of our own. To lift another o a higher level of dignity is to grow aller and finer ourselves. This awareness f the personality of others requires nagination and more than a little self-iscipline. Most of all, it requires love, he sort of love of which our Master poke when He said, "Thou shalt love thy eighbour as thyself."

Changes in Japan

By FRANCIS MUIR

POST-WAR Japan has seen many changes coming into the ways of the eople. Some are welcome changes to the nlooker but must be very painful to he person concerned. Language differences nark where a man comes from in Japan. Even a man from Osaka, just forty-five ninutes away by train, can be told from Kyotoite.

The difference in this case is not only nnguage but attitude. The person from Osaka comes from a business background. When he sees an article he wants to know ow much it is worth in money. If he sees omething which can return him a few ennies profit he is willing to buy. The Kyotoite is brought up to look only at hings that are valuable. Therefore he vouldn't be found looking at anything that sn't top price.

The Osaka person asks right away "How nuch"? The Kyotoite only says "I'll buy t." If the price doesn't suit the Osaka erson his brows go up and he expresses is doubts. The Kyotoite never raises his rows, they are always rigid in the ancient amurai (warrior lord) manner. It is a sort of expression worn by Japanese kabuki players and might be similar to the look of a page attending the king's table or a very stuffy butler, completely expressionless to the aloof degree.

Men may laugh but it is only done when they are with men and usually indicates embarrassment or drunkenness. It is forbidden for ladies to laugh and if they have to resort to showing their weakness in this way they must hide their faces behind their fan. One of the reasons for using the screen for suicide is that no one may see the expression of pain or emotion which might appear on the face. The true warrior lord commits suicide without any expression. This ability alone makes him superior to death.

Now place yourself before such a congregation and try to preach a sermon. When you inject a slight bit of humour just to help things along a bit and glance at the audience you will notice right away who are not from Kyoto. They will be smiling.

I find it helpful to see emotion written on faces when preaching, for it tells me if things are going across or not. It is like preaching in the dark in Kyoto. Excepting, however, that many changes have come into the ways of the people since the war. A Kyotoite may now smile in public and still hold his rank. But it is hard to "make a joyful noise unto the Lord."

• Master of Style

Cost, Size and Style

By VICTOR FIDDES

ONE of America's foremost church architects was the late Bertram Grosvenor Goodhue, a man whose influence on the design of great American churches was second only to that of Ralph Adams Cram. Goodhue worked for the most part in the Gothic style, but his work was always fresh and creative and he was master of the style rather than imitator.

He is said to have laid down a principle which he always submitted to his client churches before he began any work with them. He told them that three things determined the building — cost, size and style. "The client may decide any two of these three, provided I can do what I like with the third." If the client wanted a building of such and such a size at such and such a cost, Goodhue decided every detail of the style. If the client wanted a building of such and such a size and such and such a style, as in the case of St. Bartholomew's in New York city, Goodhue told them how much it would have to cost. As it worked out Goodhue was usually left with the style!

The principle which Goodhue employed only works out satisfactorily, of course, where there is professional integrity and skill. An architect who is merely toying around with style and who is unrealistic as to cost—and there ARE architects like that—forfeits the confidence of a church building committee. But if a man is skilful and honest he deserves the full confidence of his client in at least one-third of the decisions that will have to be made. As with the majority of Goodhue's clients the choice which might profitably be left to the architect is that of style. The likelihood, indeed, is that in our day the choice will have to be left to him. For the subject of church style is one on which the layman, for the time being, is scarcely qualified to speak. Architecture today has moved completely away from imitative styles and it is difficult for an architect, particularly a younger one who has recently graduated from the schools, to retain his moral integrity while being a mere copyist.

At the Conference on Church Architecture held some time ago in St. Louis, out of scores of plans and models displayed, there were none which could be said to be traditional in the sense of copying a recognized style of the past. We are in a creative period of church architecture and what is being done can no longer be dismissed as merely fanciful and speculative. Men like Saarinen and Belluschi in the States have given a lead which has set the course which church design will take. The process is not reversible. Whether we like it or not the new is here, and is here to stay, and the best results will be obtained if men who have gained a reputation for professional integrity are allowed the freedom they need for a creative work. •

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By FREDERICK J. HORWOOD

SINCE it is the wrong time of the year for piano practice, suppose we think about the men who wrote the music. Perhaps you think composers are queer people who dream things in the night and rush to the piano as soon as they are awake to try over tunes which haunt them. No composer worthy of the name ever goes to the piano to do his composing. Like painting a picture or writing a book, composing requires hard work. First of all there must be a tune, and finding a tune is the easiest part of making music, because tunes just come without any struggle . . . all the composer needs to do is to remember the tunes, and the best way to do that is to write them down. Beethoven always carried a sketch book with him for tunes which came to him while on a walk through a park or a woods.

After the composer has his tune he may want to lengthen it, and certainly he will try to find another one to follow it. The second tune sometimes has to be made. It doesn't always come of itself. After the first and second tunes have been joined together, the most likely thing for the composer to do is to repeat the first tune. This means his composition is made of three parts or, as musicians say, it is in ternary form. It must have some such design if it is written for the piano because there are no words to guide the listener. The three parts are rounded off with a few bars called a coda.

Next is the harmonization. The composer must sit at his desk and write the chords which sound well with the notes of the tune, and he will probably write little decorative pieces of melody which fit into the design. The chords are known as harmony, and the decorations are counterpoint. The composer must know harmony and counterpoint very thoroughly. Of course, as he writes the notes on paper he hears them all very clearly. He must watch every combination of notes to be sure that two hands can play them without too much difficulty. There are ever so many other things involved too, such as rhythm, phrasing, pedalling and expression, before his creation is complete. Then he will probably play it on the piano to get the general effect, which should be just what he expected as he wrote those dots and squiggles on paper.

Handel would write such a composition as fast as he could put the notes on paper, perhaps in an hour. Mozart worked out everything in his mind before writing a note, so that the actual writing was just copying. Beethoven was never satisfied with what he wrote, and changed it many times until the publisher took it away from him to the engraver to have it printed.

If you want to compose you must first listen for a good melody, which may come to you when you least expect it. Then you must spend years in the study of harmony and counterpoint; and of course you must have imagination, and be able to hear the music as you write it.

We welcome the following new members to our Music Makers' Circle: Lynda Blyth (10), Connie Gardiner (10), Leslie Kruger (12), James Crane (12), Cheryl Edwards (11), Dawn Edwards (12), Bonnie McEachnie (11) and Judy Williamson (11), all of Mount Forest, Ont.; Margaret Hackett (8), 55 Birch St., Collingwood, Ont.; and Judy Simpson (15), 229 Hume St., Collingwood, Ont.

Mary and Martha

Mary and Martha, it seems to me,
Were stringed extremes in a symphony.
Martha high-strung to soprano strain;
Mary profoundly mellow and sane.
Sisters held in the highest esteem;
But oh give thanks for the strings between!

—*J. E. Forbes*

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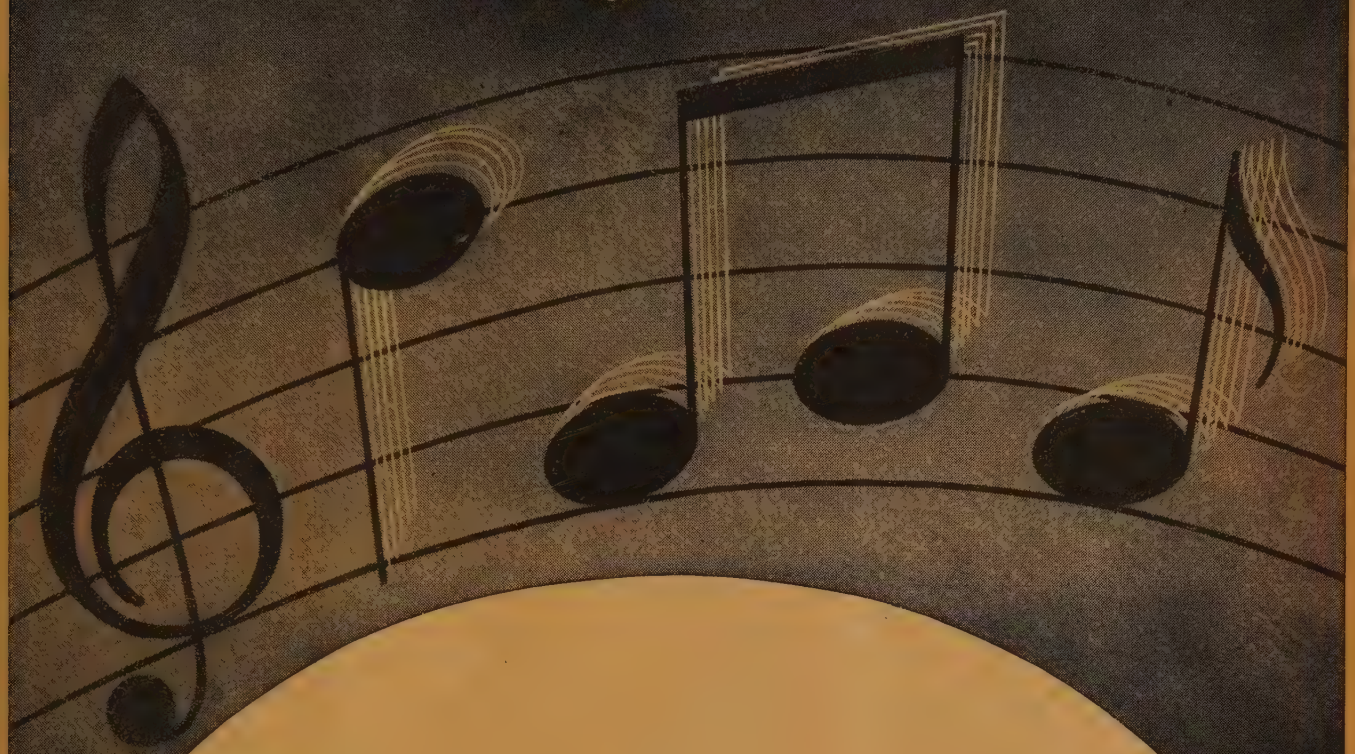

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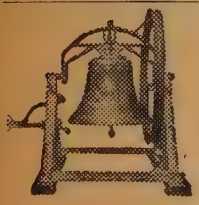

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AFRICA

(*Continued from page* 10)

War II, to 365,000 now, we saw other lads in from the Congo interior to make their way in the city. The YMCA had organized them into classes where they were being taught to read and write, and trained in some skill or another. The government provided the money. The "Y" the leadership. Nearby the YWCA was teaching girls some domestic science. Thousands of children are in Salvation Army Schools. Whether pagan or Christian in the villages in the interior, they were being brought under Christian influence in changing Africa.

But Africa is still largely pagan, or animist. Islam is making headway. Islam traditionally has shown less colour prejudice than Christians. And in the north it is a common sight to see a Moslem kneeling by the side of the street answering the call to pray at the regular time of da —face set in devotion towards Mecca That impresses simple people. It impresse sophisticated persons, too.

Animinism

African animists believe that all objec in nature have souls or spirits, and th everything that happens is controlled b such spirits. Ancestor worship, reincarna tion, and faith in a Supreme Being a common to most of them. There are man superstitions in good and evil magi taboos, curses, witchcraft, ritual murde talisman and fetishes. Even those converte to Christianity have a tough time escapin from their primitive fears, like Christian who worry about ladders, black cats, an Friday the 13th. We met a fine Africa pastor who was afraid to move to his ne charge, because one of the brethren wa jealous of its fine manse and might put curse on it. (*Continued on page* 21

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Should a Sunday School teacher be a member of the United Church?

A. Normally, yes.

Q. Why does The United Church Publishing House make several parcels instead of one big one out of Sunday School orders for supplies?

A. To comply with postal regulations and take advantage of most favourable postal rates.

Q. By whom is the length of a minister's vacation arranged?

A. In the "call" a vacation of four weeks is guaranteed. Anything additional would be arranged through the officials of the congregation in consultation with the minister.

Q. Why do some have a month, and others six or eight weeks?

A. Some congregations are more generous. Some ministers need more than others.

Q. Is church property, including parsonage or manse, exempt from taxation?

A. Normally churches and some church institutions are exempt from ordinary municipal taxes, although improvements such as sidewalks, water-extension are usually paid for. Manses are normally taxed. We assume there are exceptions to both.

Q. Is it possible to increase the advertising to the public of "What's the Diference"?

A. Send Dr. Mutchmor a cheque for that purpose and see what happens.

Q. Would it be in order for a member of the United Church to request baptism by immersion by a Baptist minister, without changing denomination?

A. Yes, if you believe in immersion. But not without first having discussion with your own minister. He may wish to take part.

Q. How large is the United Church mission fleet?

A. Four boats on the West coast and four on the East coast.

Q. Does the United Church operate an Immigration Centre in Toronto?

A. Yes, at Carlton St. Church, with Miss Annie Bishop in charge.

Q. Is it unethical, unconstitutional, or just plain unwise in a growing congregation for one person to be an elder, chairman of stewards, chairman of finance committee, chairman of the music committee, etc., and etc.

A. It is constitutional. It may be ethical. But it is not wise.

ese things will survive in the new

is apparent in Africa that the white is finding new ways to continue. In endent countries like Ethiopia and ia, and already in Ghana, the Amer- are omnipresent. And the Germans, ved of their colonies, are found all Africa.

e of their engineers, having just com- d a big project in Mozambique, said , "We don't want territory. It's too nsive to govern anyway. We're after ess." And obviously they are getting it. nericans with their business activities, Point Four, their military establish- , their not-so-secret secret radio trans- ers, are so numerous in a country like opia that a Canadian feels as much at e in the Ghion Hotel as in Ohio.

Church Co-operation

e best thing about them are their onaries. And among the most active efficient of their missionaries are those h at home might be called sects— ecostals, Church of God, etc. For- tely, abroad, they seem far less petitive than we had been led to ve.

glicans, Missouri Synod Lutherans, h Reformed Church from South a, Roman Catholics seem exclusive. Brethren, Evangelicals, Baptists, hodists, Congregationalists, Presby- ns, The United Church of Canada, ch Reformed, and others are usually d in the same mission councils or n some United African Church.

rica to us was a land of mighty con- s. We left a Nairobi restaurant and lf an hour were driving through great s of wild game, staring at giraffes, , buffalo, antelope, gazelle, ostriches, then with astonishment at eight sy well-fed lions. Later we drove from enco Marques out to a broad river of hippopotami and crocodiles, ugh we didn't see the latter.

e flew from lovely Luanda away into la, and then with a mission jeep went to a pagan village where an exchange lding money made it possible for us isit a weird and pagan circumcision . We went one Sunday to an African ch, in a leper village, with mud walls, floor and thatched roof. And then later lovely big African Church in Accra e, in addition to the fine congregation, little African school boys in white ers, dark blazers and wide-collared s wiggled through a long sermon.

e saw the round village council houses e centre of a few shabby grass huts e the Africans talk and talk. And then ent to the fine Parliament in Ghana's al where educated well-dressed ans talk and talk, too. They had com- d their march from the jungle to . ●

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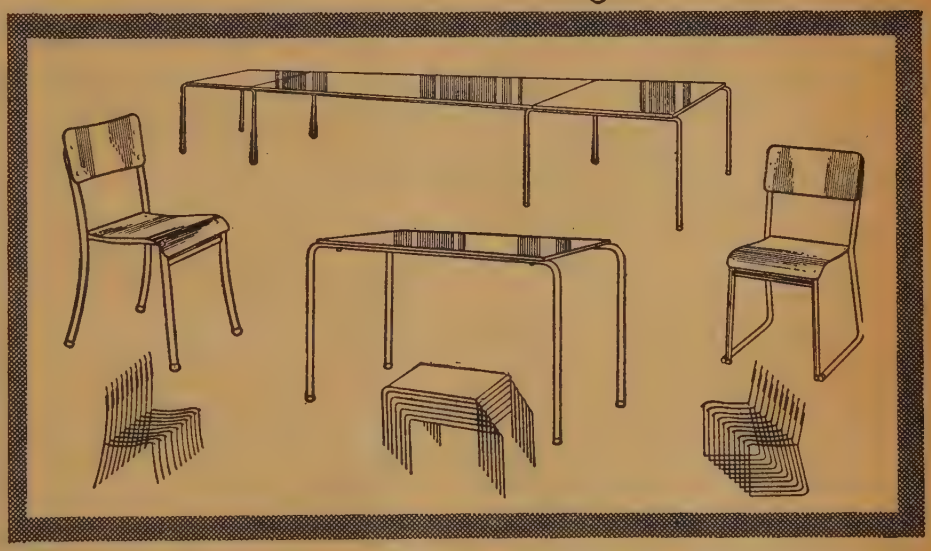

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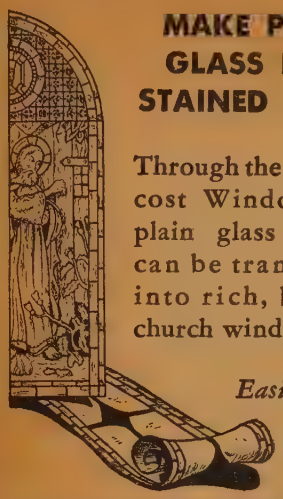

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THERE are a number of "little books" we'd like to talk about. Two years ago Newfoundland Conference issued the first collection of sermons for use of L Readers. The second series is now published and may be obtained from Rev. Fran Vipond, 189 Gower St., St. John's, Nfld. . . Prof. Howard D. Langford, Adrian Colle Adrian, Mich., son of a former Methodist minister, and whose mother, Mrs. Char Langford, is still living in Ontario, has written a verse drama called "Operat Michigan," a critical commentary on our present world with its perilous divisions. From the John Knox Press comes an attractive pocket-size book in a soft green colou cover, *The Divine Physician—Devotions for the Sick,* by William Ward. It conta 28 messages for morning and evening, all written with a sick person in mind. A patie not too ill, needing assurance of Divine love and concern, would find these messa helpful (75c.) . . . *Calling Canada to Christ,* published by The Mission to the Nati contains some of the addresses and the findings of the ten Conferences on Christian and the National Life held early this year. . . From the Women's Bureau of the Dep ment of Labour, Ottawa, comes a Handbook, *Women at Work,* giving vital statis on the employed woman; also *Whys and Wherefores* — an Enquiry into Wome Occupational Choices, an analysis of replies to a questionnaire to University wom *The Story of Albert College,* Belleville, Ont., and its fifty years has been written Prof. Waldo E. L. Smith, Queen's Theological College, attractively printed and available from the College office. Price $1.50.

Pilgrim's Programme

By William Purcell. (Toronto: Collins.) $2.50.

Reviewed by Walter G. Jones.

This is an interesting and thoughtful book. It was written primarily for pilgrims who are making their slow progress on the Christian way, rather than for those who have arrived. It contains a very good programme, very well planned and worked out, of the main road the pilgrim should take. The book is written by a priest of the Church of England whose "starting point is a directive issued by the Archbishops of Canterbury and York." It is clearcut and pertinent for all Christians.

The remainder of the book is a commentary on the directive. There is a chapter on each of the seven statements.

Reflection Books

(Association Press; G. R. Welch & Co., Toronto.) 50c. each.

Reviewed by Gerald Rogers.

Something new in book-dom; six high class Christian paper-backs at 50 cents. Georgia Harkness gives us her revised version of her modern classic, *Religious Living.* If this were the only book that Dr. Harkness ever wrote, the church would be her debtor for she points the way so clearly to growth in religious living. Roland Bainton (author of *Here I Stand*) provides us with a keen interpretation of *Love, Sex and Marriage* from the Protestant point of view, combining three historic concepts, viz., the sacramental, the romantic, and that of companionship. Stanley Stuber in *Basic Christian Writings* presents us with some of the best thinking of Wesley, Calvin, Luther, Phillips Brooks and eight others. Hazel Clark lifts the cream from the collection of verse on *The Life of our Lord,* compiled by her late husband, Thomas Curtis Clark, and herself, makes her book a treasure-house an spiritual delight. Twenty-five preach have boiled down what is probably them, their one best sermon in *Words Change Lives.* These short messages re can be life-changers. The first one, *W the Bottom Drops out of Life,* helps to get the bottom in again. And James Nichols, authority on the Reformat shortens his already popular *Primer Protestants* to make you a well-infor Protestant for fifty cents.

If our Sessions, Official Boards, women's organizations and Couples' C will read these books and get them se in our congregations we'll have a cha in our membership. Other churches sects are busy pressing their books on people because they know the value of printed word. Association Press can't making much profit on this venture they are offering these six now, with to follow in the autumn. One m opinion: No United Church minister congregation can afford to pass Reflection Books.

The Day Christ Died

By Tim Bishop. (Published by Ha Bros. and distributed in Canada by Musson Book Co. Ltd.) $3.95.

Reviewed by Harvey S. Forster.

An hour by hour description of events surrounding our Lord's death! book is valuable for background st of the Jewish and Roman worlds, former with its conflicting parties and ceptions, the latter with its empire nique and imperial schemes. There is a valuable review of the life and tea of Jesus with special reference to relationship with the Jewish world.

The author has integrated the Scriptural narratives in one develo

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whole and has included the Fourth Gospel account as well as the Synoptics. The great scriptural narratives of John 14-17 are regarded as spoken by Jesus on his way to the Mount of Olives from the room of the Last Supper, in the hours just before dawn.

This intimate story of the agony of our Lord may be inaccurate in some of the details. On the whole it cannot help but make Him real and vital to many for whom He is now but a shadowy figure.

The rivalry between Herod and Pilate, the schemes of the religious leaders of the Jews, the courage of Joseph of Arimathia, all are portrayed in a living fashion.

Such a book as this is extremely valuable for young people. It would make an excellent study book for older teen agers, too. It is a moving book with an excellent style and a dignity.

There is no information given about the author except that he has written seven other books. He has great ability.

Wesley Anniversary

As The United Church of Canada will mark the 250th Anniversary of Charles Wesley on the first Sunday in December, the publications of the Hymn Society of America will be helpful. They have brought out "Suggestions for a Hymn Festival Service," which is free; "An Order of Service for a Hymn Festival," 2 cents a copy up to 1,000 copies; and Paper XXII prepared by Prof. Alfred B. Haas, Drew University, entitled "A Study of the Hymns of Charles Wesley," price 35 cents. They may be obtained from The Hymn Society of America, 297 Fourth Ave., New York, N. Y.

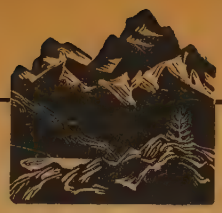
You Can't Get There From Here

By Ogden Nash. (Toronto: Little, Brown & Co.) $4.25.

Reviewed by C. E. Silcox.

A new volume of collected verse by Ogden Nash is an event in the publishing world. The last volume appeared in 1953. Perhaps some may debate the right of the author to call this kind of writing poetry, but at all events it is certainly entertaining, and beneath the spoofing there is often a very genuine criticism of life. Ogden Nash carries on the tradition of Gilbert's "Bab Ballads" and Edward Lear's "Nonsense Verse."

Many of the poems have already appeared in a variety of magazines. One of the very best is the first in this collection: "Anybody for Money, or, Just Bring Your Own Basket," which gave us no end of amusement when we read it a few months ago in the *New Yorker*. Here, the advertisements of banks beseeching us to consolidate our debts and call on them for a substantial loan are brilliantly satirized. Another which we particularly enjoyed was "Detroit, Spare That Wheel!" In that, the fatuous intoxication of automobile manufacturers with low-swung, wind-swept vehicles is delightfully razzed. Some of the verses are not, perhaps, particularly memorable, but for the most part they do bring a smile, a hoot or a laugh.



New Books

For Minister and Layman

LIFE, DEATH, AND DESTINY

By Roger L. Shinn, Professor of Theology, Vanderbilt University Divinity School. The latest book in the valuable "Layman's Theological Library." A vigorous little book written in keen person-to-person style. "Will give real help to the reader."—Robert McAfee Brown. $1.00

HEALING: HUMAN AND DIVINE

Edited by Simon Doniger. Fourteen eminent psychiatrists, psychologists and theologians here present modern American opinions on how science, faith and prayer can work together to heal men's minds and bodies. Writers include: Paul Tillich, Cyril C. Richardson, Gotthard Booth, Wayne E. Oates, George Albert Coe. $3.50

THE SCROLLS AND THE NEW TESTAMENT

Edited by Krister Stendahl. Fourteen perceptive essays, each dealing with a major phase of New Testament studies. They are written by members of the international community of New Testament scholars, all of whom have worked directly on the Qumran texts. $4.00

MAN AT HIS BEST

By Leonard Cochran, Mulberry Street Methodist Church, Macon, Georgia. "To those who are weary . . . here are wells of living water in a thirsty land, from which they may drink and go their way refreshed and strengthened."—Bishop Arthur J. Moore. $2.50

GOING HIS WAY

By Melvin E. Wheatley, Jr., Westwood Community Methodist Church, Los Angeles. "Here is a new voice that fills the Eternal Gospel with contemporary urgency and excitement. It has the sparkle of the brilliant preacher, and the substance of the scholar."—Bishop Gerald Kennedy. $2.50

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About People and Places

Worship in the Open

121 student ministers and religious workers from seminaries and colleges in the United States are conducting religious programmes for transient congregations in 24 National Parks this summer. This Parks ministry was founded five years ago by the National Council of Churches. The students receive special instruction at five regional training conferences. On weekdays they assist the Parks personnel, help at hotels or concessions to pay their way. They also conduct Vacation Schools and recreation for the children of visitors as well as for those of the Parks personnel.

In Canada the little churches, open only during the summer months in the lake districts, in the mountains and by the sea, are in action with their special programmes.

Arctic Work Camp

Helping to put the new town of Frobisher Bay on the map, a group of young people representing five denominations, among them The United Church of Canada, went to the Arctic this summer for a work camp. Under the leadership of Frank Thompson, an Anglican divinity student, they wielded hammers and paint brushes with Eskimos and, in addition, took part in community activities, a study of the Eskimos and their changing culture, and of the Christian Faith.

The work camp was sponsored by the Youth Committee of the Canadian Council of Churches and the Department of Northern Affairs and National Resources which supplied the transportation and expenses of this far northern project. The Department is interested in getting young Canadians concerned about what is happening in the North and most of these young people were students with a particular bent towards the Arctic and a study of Eskimo culture.

Frobisher Bay was started three years ago by the Government to be a centre for the Eastern Arctic where there would be facilities for schooling, rehabilitation and medical care for Eskimos in cultural transition, especially those who were recuperating from tuberculosis. The site is three miles from the air base near the Hudson's Bay Company's post, and the initial construction programme was the erection of a school, a nursing station and garage-workshop and seven Eskimo houses. These are now working, and the project is continuing to grow.

Ready for Overseas

Eight United Church missionaries were among 27 attending a preparatory Conference in Muskoka. The course was arranged and conducted by Dr. L. S. Albright, Principal of the Canadian School of Missions, in co-operation with the Department of Overseas Missions, the Canadian Council of Churches. This is the first time candidates for missionary service representing several denominations and mission boards have spent a full month in co-operative and last-minute preparation for their fields of service. Last year a week's conference was held.

Navy Padres Meet

Naval chaplains from every NATO country are expected to attend the annual NATO Naval Chaplains' Conference from October 10th to 18th in Washington. Aim of the meet is to strengthen the intellectual, moral and spiritual bonds between member countries. A similar conference was held at The Hague last August at the invitation of the Royal Netherlands Navy.

Rear-Admiral E. B. Harp, Jr., chief of chaplains, U.S. Navy, was in Ottawa recently to discuss plans with senior chaplains of the Royal Canadian Navy. He conferred with the Rev. E. G. Foote, OBE, CD, RCN, Chaplain of the Fleet (P), and the Rev. Ronald MacLean, RCN, Chaplain of the Fleet (RC).

RCN Photo

Canadian Padre Foote meets U.S. Padre Harp

Student Projects

The Student Christian Movement Canada has had a number of projects u its direction during the past summ Students from Europe, South Amer India, Viet Nam worked at summer in Toronto and lived in Bathurst St. Chu where during the evenings they worship and studied together, in an effort to un stand Christianity and the Church and t relation to groups and community life in international setting.

Students in Industry projects were car out in Wesley Centre, Hamilton, and in Industrial Work Camp in Montreal to w students from various provinces enrolled.

Mental Health projects were carried at Woodgreen Centre, Toronto, and Weyburn, Sask. Students from all den nations and Universities worked togethe mental institutions and studied the need Christian understanding of mental he and social responsibility.

Bombs and the Church

Sixty-five senior church officials clergymen representing Canadian chur from coast to coast attended a three Conference on Civil Defence, at Canadian Civil Defence College, Arnp Ont. Object of the conference was obtain the support of all churches in Ca and to consult with their representative the role of the church in civil defe Items studied included the H-bomb, fe Civil Defence policy, ideological and itual problems, survival plans, the rol the clergy, and rescue demonstrations.

Social Drinking

Among organizations concerned social drinking, the North Conway Inst held its third seminar during June in N Conway, N.J. **Rev. J. A. Breckenr** assistant minister at Mount Royal Ch Montreal, represented The United Ch of Canada. It was agreed that immod drinking is contrary to the highest r values and ethical insights of our va religious groups; that congregational e tion must be enormously expanded, but an interpretation of theological and t tional positions was necessary, also. Be this, parent education on standards of duct is vital. The Institute urged that c and laity of the three faiths in local munities should continue discussions o use of beverage alcohol.

Buckles and Old Lace

The sixth Moderator of the Presbyt Church of Scotland in one family George MacLeod, ascended to the M ator's Chair this year wearing Modera lace of his grandfather, the fa "Norman", the buckles of his great and the 140-year-old Moderatorial r his great-grandfather. Mr. T. M. Murc in "Life and Work" states that the Mac family has over the past 182 years no less than 516 years of service t Church of Scotland through eleven ord ministers.

The Million Mark

The first Protestant journal to reac millionth mark in circulation, "Presby Life," official bi-weekly of the Presby Church in the U.S.A., has the largest lation of any Protestant religious jour the world.

sionary to Missionary

ıe work of the British and Foreign Bible ety in Western Ontario will in Septem- be handed from one United Church ionary to another. **Rev. J. C. Thompson,** ionary in Trinidad since 1949, will take the post from **Rev. W. H. Tonge,** who with his family for missionary work ong Kong in late summer. Mr. Thomp- will reside in London, Ont.

ney for Minister

inister of the charge of Maymont, ding and Ruddell, Sask., for twenty s, the only ordained minister within a ıile radius, **Rev. Frank L. Myers** was ɔured by the Fielding congregation at a ering on the S.S. Picnic grounds, when vas presented with a money gift.

lowna to Lisbon

ır. and Mrs. Stanley Frodsham, who will oing to Lisbon for language study and on to Angola as United Church mis- aries, were presented with a Portuguese e at Kelowna, B.C., during a special gnation service. Mr. Frodsham is a high ol teacher, and his wife, whose home ı Kelowna, is a laboratory technician. formerly served at Dondi, Angola.

riculture and the M and M

A well-known United Church agricultural missionary to Angola, back in Canada on furlough, will assume the role of Missionary and Maintenance Fund booster for the next three months. The M and M Department has drawn up a speaking itinerary that will keep Dr. Allen T. Knight in Ontario from Sept. 12 to Dec. 15. first assignment will be an M and M ning Conference banquet in Toronto's bourne Park Church on September 12. is in Glengarry Presbytery September 8, then goes on to the Dundas-Grenville bytery.

t in the Country

oing from a city church to one in a l area, **Rev. W. E. McDonald** of St. 's Church, Winnipeg, Man., accepted a to Neepawa, Man.

unties Get Their Man

ıe Royal Canadian Mounted Police are ing a new departure in their programme. have appointed **Rev. Frank Morgan,** ster of MacKay Church, Ottawa, to be United Church Chaplain.

sionaries Married

vo United Church missionaries, the Elda Daniels and Dr. Ernest Struthers, married this summer in Salisbury edral, Wiltshire, England. The bride been Professor of Christian Education wha Women's University, Korea, and Struthers was Professor of Medicine at rance Union Medical College and ctor of Church World Service Tuber- sis Control Programme in Korea. They

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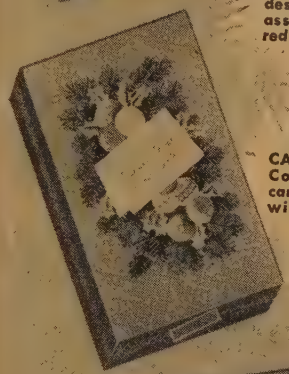

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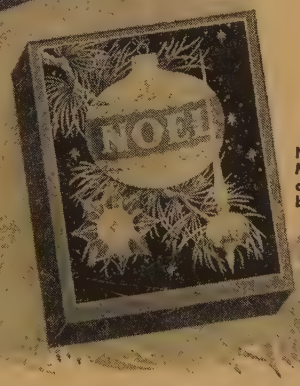

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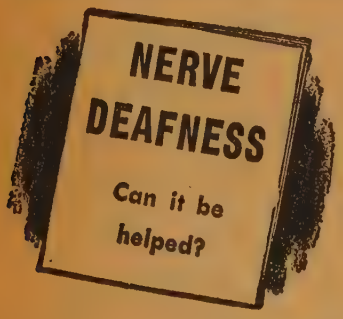

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are spending a few months in Britain and the continent before returning to Canada.

Early this year, Dr. Struthers was presented with a citation by the Ministry of Health and Welfare and Social Affairs of the Republic of Korea, and by the vice-chairman of Korea Church World Service, in recognition of his contribution to the nation's health programme. He also received a certificate of Honorary Membership in the Korean National Tuberculosis Association.

Portland Visitors

Five young people from the United Church, **Marilyn Beckett, Ada McLean, Chris Bell, Marilyn Marsh** and **Bernice Aiken,** attended the 44th International Christian Endeavour Convention in Portland, Oregon, when Dr. Dan Poling, the President, was special speaker.

Retiring Preachers

Rev. J. W. Oliver retired from the Hannan Charge and from the active ministry. . . **Rev. Morley Colling** retired after a seven-year pastorate at Strathroy, Ont., and forty years in the ministry.

Forty Years at Console

For forty years **Miss Mary Carswell** has been organist of the Glenmorris Church, Sunday School teacher and capable caretaker. The congregation gathered at a picnic dinner on the manse lawn following a Sunday morning service to hear expressions of appreciation and to give gifts including a silver medallion which was suitably inscribed, a hand-bag and money.

A Family Affair

A father and two sons preached on three succeeding Sunday mornings in the pulpit of Wesley United Church, Prince Albert, Sask.: Rev. C. D. McLellan, Grace Church, Napanee; his son, Rev. R. J. McLellan, who is Associate Minister at Wesley Church; and Rev. J. G. R. McLellan, another son, who has just received a call to Assiniboia, Sask.

Training Teachers

Elizabeth Utting, Margaret Dawson and Chesley Ervin, concerned because the young teachers in the Dondi, Angola, area village schools had so little training, went out to three pastoral centres to hold Teacher Training Conferences. They planned a well balanced programme of theory and practice teaching and were able to give a great deal of help and assurance to these young people.

Such excursions, of course, mean preparation not only in material but in living supplies. They must take food for the missionaries, for the native boys who go along to assist, cooking pots, dishes, folding beds and bedding, mosquito nets, D.D.T. and coal oil lanterns, tables and chairs.

Sixty-one Years Married

Guysboro, N.S., was the scene of the marriage of Rev. H. D. Marr and Mrs. Marr, who celebrated the 61st anniversary at their home in Calgary with congratulatory messages from the Queen and the Prime Minister of Canada.

Scenes from the Past

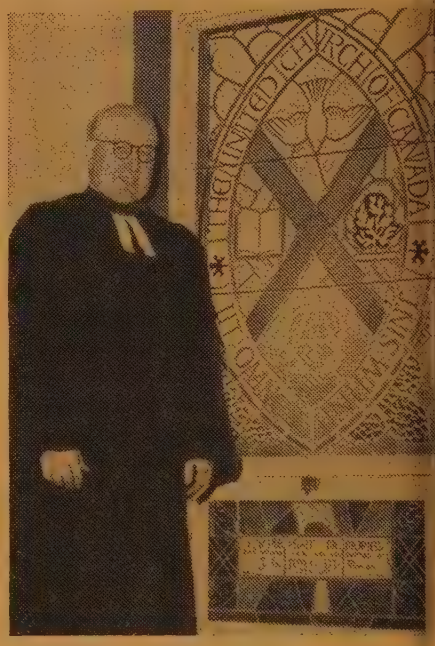
In the British Isles to visit boyhood churches, **Rev. Thomas McNaught and Mrs. McNaught,** Russell, Ontario, travelled to Auchencairn and Llaurieston. They journeyed also to Arras, France, to see the grave of Pte. John L. Ball of Vennech Ont., a brother of Mrs. McNaught, w died at Vimy Ridge in 1917.

Chorister Sixty Years

While most of his business career w carried out in Manitoba, **Mr. Thomas Grieve** died in Campbell River, B.C., wh for the past nine years he was in busin and played an active part in the commun and in the church. A life-long member, sang in choirs for about sixty years, a was a member of the Committee of Sessi He is survived by his wife, a daughter a three sons.

"Do-It-Yourself"

The do-it-yourself trend that has be sweeping the country has invaded the chur window business, at least in Verdun, Q **The Rev. J. G. Joyce, D.Th.,** spent all spare time during the last three ye



He did it!

piecing together a stained glass windo depicting the United Church crest. T window was unveiled at Verdun Unit Church at a Sunday morning service, wh Dr. Joyce retired after 24 years' minist there. Later he was honoured at a soci gathering when the congregation present him with a scroll and $1,300 cheque.

The Rev. A. E. Jones is the new minist at Verdun.

Forty Became Ministers

Well-known evangelist, **The Rev. Haro H. Gilbart,** died at Toronto General Ho pital on July 31. He was 83. He had bee an evangelist in Ontario for the past 2 years, after doing evangelistic work Western Canada. Over 40 young me entered the ministry as a result of his cam paigns, and thousands of new membe were received into church membership. H is survived by his wife, and son Gordo of Ottawa.

* * * * *

Mrs. A. Florence Dawson, 90, widow The Rev. George F. Dawson, died on Jul 19, at Royal Oak, B.C.

* * * * *

Mrs. D. Robert G. Katsunoff, wife of th Superintendent of the Church of A Nations, Montreal, died at her home o July 15th. She had been ill for some tim Dr. Katsunoff was in hospital at the time.

·at Missionary Passes

1907 when 35-year-old Duncan Leod accepted the call to go as a ionary among the head-hunters of nosa his parents thought he had gone enough away from home already when eft Scotland to be minister in Brandon, itoba. But they cabled "reconciled."

t that time the Chinese pastors in nosa didn't like undignified preaching he streets, but the young missionary, as fluent in Chinese as he was in lic and English, went fearlessly out to rever he could find non-Christian people would listen. When Church Union e in 1925 he entered the United Church for many years continued to serve on the continuing Presbyterian Church in nosa.

distinguished family followed his steps. Rev. Ian is a missionary in Japan; ghter Ruth a missionary in Formosa; Donald is a physician in Connaught ratories; Dr. Bonar, a physician in fornia; nurse Kathleen is married to a or in Halifax.

en years ago he was called out of rement to go without his family for a e-year term back to Formosa. Last ith he was cheered to learn that his ved Formosan Church, long divided veen south and north, had been united. days later he died, July 27th, 1957, d 85.

CHURCHES

Honours Two

t. Andrew's Church, Sault Ste. Marie, honoured two of its lay members in new Christian Education wing just dedid. Mrs. Elizabeth Du Bois, who served Sunday School for over half a century, her death in 1951 left a substantial itual and financial legacy. A plaque in memory dominates the huge two-floor glass entrance to the new wing, which connected with the church. The audium bears the name of Mr. J. C. Pinch, elder for 54 years, whose name is closely ed with all Church Extension in Algoma most of that time. The wing features large, and three smaller auditoriums ch can be used as classrooms, a parlour vestry with covered worship centre ch can be used as a small chapel. Rev. J. ph Morden, a former minister, and Mrs. rden were present for the dedication. present minister is Rev. G. Soutar.

ree Memorials

hree memorials presented by families e dedicated at a service in **Trinity rch, Cache Bay, Ont.** One was a plaque cating that the electronic chimes are a norial to the life and work of the late . W. L. Cullis, minister there 1930-8. second was a communion table in nory of Mr. and Mrs. Henry Bain, neers in the community, and the third a bronze cross honouring another neer couple, Mr. and Mrs. James Hardy, ior.

ndersley Celebrates

pledge campaign begun in 1955 for the ,000 needed for the new Christian cation Hall of **St. Paul's Church,** dersley, Sask., is continuing with about -third already raised. The new hall was icated on the 31st anniversary of Church on, Rev. Robert Hall, Superintendent of ne Missions, Rev. H. Blezard and Rev. Wilkinson taking part in the event.

Union at Nelson

The two churches uptown in Nelson, B.C., aware of the fast-growing residential districts of Fairview and the North Shore, decided to unite St. Paul's and Trinity Churches, and to erect a new church. Known as Fairview the building is well under way and is expected to be ready by October. The cost estimated at $125,000 is being financed by the sale of debentures for $100,000 at 5 per cent., an additional $25,000 from the amalgamated congregations of the uptown churches, a Mission Board grant and loan of $10,000. St. Paul's pipe organ is being overhauled and electrified for use in the new church.

Indians Get Church

With 47 out of 50 families on the Indian Springs Reserve, Manitoba, claiming allegiance to the United Church, the Government expects that Church to safeguard the spiritual welfare of the people of the Saulteaux tribe. It was a great day when Mr. Sam Cameron, Chief of the tribe, cut the ribbon and unlocked the door of the new church, the second to be opened in Carman Presbytery in one week. A special Presbytery project, the Extension Committee hopes within three years to be able to reimburse the Board of Home Missions for the grant of $5,100. Rev. R. C. Matthews will move into the Mission House to look after the work. He will also care for the Swan Lake Charge.

For 47 families

The Superintendent of Home Missions, Dr. George A. McMillan, took part in the dedication service conducted by Rev. John Ross and Rev. R. C. Matthews.

Saskatchewan Leads

SASKATCHEWAN still holds the lead in increased Missionary and Maintenance Givings with a 25 per cent. increase over a year ago. London Conference is second in increase, up 14.4 per cent. The increase for all of Canada in mid-summer, 9.8 per cent.

COMPARATIVE STATEMENT

	Aug. 14, 1956	Aug. 14, 1957
Newfoundland	$ 19,331.20	$ 21,017.32
Maritimes	188,919.81	192,817.10
Montreal and Ottawa	230,009.78	242,834.40
Bay of Quinte	159,926.37	172,526.72
Toronto	461,880.89	497,771.60
Hamilton	316,223.30	355,748.55
London	243,560.45	278,120.34
Manitoba	119,540.04	131,768.79
Saskatchewan	95,391.59	119,604.75
Alberta	127,138.81	136,020.34
British Columbia	143,957.98	163,119.91
General Donations	20,842.55	23,276.77
	$2,126,722.77	$2,334,626.59

Increase—$207,903.82

120 Years Old

Timed to coincide with the 150th anniversary of the rapidly growing village of **Otterville, Ontario,** the Very Rev. George Dorey, D.D., preached the 120th anniversary sermon in the Church. This occasion brought people from long distances and emphasized the part the Church plays in the life of the community. The minister, the Rev. Donald Morrison, took part also in an inter-church service at the Otterville Park.

Fewer Methodists

Membership in the Methodist Churches in Great Britain declined by 1,877 in 1956. It now stands at 742,444.

Two in a Week

The first of two new churches to be opened in Carman, Man., Presbytery within a week, the modern St. Paul's Church at Morden, costing about $85,000, built L-shape with provision for both worship and educational facilities, was dedicated June 23rd. Rev. G. R. Cook, the minister, conducted the service, assisted by Presbytery officers. The guest preacher was Rev. G. A. McMillan, D.D., Supt. of Home Missions for Manitoba. The Indian Springs Church was the second one dedicated.

Gifts for Glen View

Among gifts dedicated by the minister, Rev. James F. Rowley, in **Glen View Church,** Saint John Presbytery, were a Communion Table, the gift of Mrs. Robert Scribner and Mr. Russell Dexter, a pulpit drape from Mrs. Fred Morrissey. The choir wore their new gowns for the first time at this service, which included the reception of four new members and the Sacrament of the Lord's Supper.

Special Pensions Committee

The Seventeenth General Council instructed its Executive "to set up a Special Committee on Pensions comprising members from the Department of Pensions, the Board of Finance, and representatives of various points of view, both ministerial and lay, with power to add." The terms of reference of this committee are set out in the last paragraph on Page 106 of the 1956 Record of Proceedings.

The committee has been appointed, as follows: The Very Rev. George Dorey (Chairman), Rev. James A. Fraser (Secretary), Mr. T. F. B. Walker, Mr. H. C. Martin, Rev. R. B. Craig, Mr. J. Gordon Coburn, Mr. H. L. Arnup, Mr. J. Gordon Beatty, Rev. A. S. Butt, Dr. C. L. Gass, Rev. Norman Coll, Rev. D. H. Woodhouse, Rev. Enos Hart, Mr. Harold Pond, Rev. Graham Barr, Rev. A. Glen Eagle, Rev. N. K. Campbell, Rev. Ellis A. King, Rev. G. Preston McLeod, Rev. George Hamilton, Mr. Craig Davidson.

Rev. H. G. Tuttle, Secretary of the Department, has been invited to sit as a corresponding member.

The full committee convened on March 20th and sat for three sessions, morning, afternoon and evening. The terms of reference were discussed carefully, with additional matters raised by members. An Executive was appointed consisting of Revs. George Dorey, James A. Fraser, Enos Hart and A. Glen Eagle and Messrs. T. F. B. Walker, J. Gordon Coburn and H. L. Arnup, and this Executive has met. General Council Sub-Executive was asked to appoint an additional member representing the point of view of the overseas missionaries, and Rev. H. W. Outerbridge of Hamilton was appointed.

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WORLD CHURCH NEWS

Urge Union

A plea to Christians everywhere to e "useless and hurtful separation" was ma by the new United Church of Christ Union of General Council of Congregatio alist-Christian Churches and the Evangeli and Reformed Churches). It asserted th Union is "not a state once and for achieved . . . a thousand new relationshi must yet be woven into the fabric." Th will mean "pain and tribulation," the me sage said, but with "patience and imaginati courage" the union can be eventua "communion fulfilled in Christ."

Union in North India

After 28 years of negotiations unanimo approval has been given to final plans f the Church of North India. The Unit Church of Canada Mission in India as pa of the United Church of Northern Ind will be affected. The plan provides for t organic merger of the Church of Ind Pakistan, Burma and Ceylon, the Unit Church of Northern India, the Method Church in Southern Asia, the Method Church (British and Australia Conferenc the congregations associated with Bapt missionary societies in India and Pakista the Church of the Brethren, and t Disciples of Christ.

Learning from the experience of t Church of South India, the plan provid acceptance of the historic episcopate as essential part, and provides for an act union based on the immediate full reco nition of the ministries and episcopates all the uniting bodies. In the earlier Uni in 1948 full unification of the ministry w made a gradual process with certain restri tions placed on the exercise of ministe who came from non-Anglican Church with no claim to apostolic succession. T North India plan calls for union based mutual recognition of the uniting bodies all belonging to the one catholic Chur of Jesus Christ.

Under the plan the new "Church of Nor India" will have 31 dioceses. A separa united "Church of Pakistan" is to established for the parts of the mergi denominations which lie across the bounda in that country.

Now ready for voting by the prop bodies, it is expected that union will consummated in 1961.

1960 Council for Ceylon

The Central Committee of the Wor Council of Churches met at Yale Divini School from July 30 to August 7. Canadia representatives present were: Canon H. Hunt of the Anglican Church, Dr. W. Gallagher and Dr. C. M. Nicholson.

Dr. Nicholson has written the followi report:

The next meeting of the World Coun of Churches will be held in Ceylo beginning December 15, 1960. Because problems of accommodation, this Coun will be somewhat smaller than the Coun of Evanston, and the larger churches w be asked to reduce their representation about 20 per cent.

An important proposal before the Centr Committee had to do with the eventu integration of the International Missiona Council with the World Council Churches. A general basis for integrati is being presented for discussion to t member churches, and to the next meeti of the Council of the I.M.C. in Ghan Some uneasiness about the proposed mo

voiced by Greek Orthodox delegates were afraid that integration might ly approval of the activities of certain ngelical churches in their areas. On the r hand, it was suggested that a number roups associated with the International sionary Council would not look with ur on any relationship with the World ncil of Churches.

he Churches' Committee on Inter-onal affairs presented an able review of world situation, along with a Resolution the Atomic and Hydrogen Bomb. The olution was subjected to searching cism in debate. Some wished an absolute demnation of the use of the Hydrogen Atomic Bomb, with a challenge to icular nations to end the testing or duction of such bombs at once. Others ied that the ending of the testing and duction of Nuclear weapons could only achieved by international agreements. Resolution, as finally accepted, called agreement by nations concerned to end testing and production of such weapons, suggested that some particular nation ht accept the risk of stopping tests in hope that other nations will do the same. Resolution also declared that while demning total war, "Nothing less than total abolition of war itself should be goal of the nations and their leaders of all citizens."

The story of service to refugees and inter-rch aid was of central interest in view the tumultuous events of the last year, the report was warmly applauded. hop John, the Orthodox Bishop of San ncisco, said, "If the World Council of urches should ever receive a crown, the vice to refugees will be the chief jewel that crown."

This massive task of aiding the refugee has been a continuing concern of the churches since the war, and the problem was deepened by the emergencies caused by the crises in Hungary and the Near East last fall. The emergency appeal to the church in November, 1956, had a remarkable response to date, with over $770,000 contributed. The Canadian gifts have been most generous, amounting to about $187,000 of the total. Yet the need remains pressing and pitiful. We were reminded of the 900,000 Arab refugees in the Near East, of whom about 20 per cent. are children born in refugee camps. There are 700,000 refugees in Hong Kong miserably crowded and almost without hope. In addition, Dr. Leslie Cooke termed "appalling" the prospects of Western Germany confronted with the possibility of receiving 500,000 to 600,000 refugees from the Eastern Zone . . .

The most spirited debate in the Central Committee was on the charges of persecution of Protestants in Colombia and Spain. It was clearly evident that the Committee was in no mood to temporize. Out of a flurry of Resolutions that might leave the most easy-going Presbytery aghast, it was at last determined not to be content with any Resolution. A Motion of the Archbishop of Canterbury was accepted that a solid study of the state of religious freedom in Roman Catholic and other countries be made. It is hoped that out of this might develop grounds for direct consulting with Roman Catholic authorities, at the level of the Vatican if necessary.

Christians Disapprove

In a surprise move, probably sponsored by the Arab Communist parties, a bill was passed by the Chamber of Deputies to give the Syrian Prime Minister the power to make whatever changes he "deems appropriate" in the status of the Christian communities. Enacted suddenly without previous public discussion, the law was passed by a small majority after a stormy session. While the Christians are only 500,000 in a predominantly Moslem population, they are very vocal and quickly showed their disapproval. The Communist sponsors desired closer control on the Christian communities in order to restrain any possible pro-western tendencies or anti-Communist opposition.

Moslem religious leaders fear their turn may come next.

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BIRTHS

DYER—Rev. and Mrs. R. Oakley Dyer announce the birth of a son, Stephen Oakley, on July 17th, 1957, in Aberdeen, Scotland.

MARRIAGES

MILTON—DALY — In Winnipeg, on June 29, 1957, by Revs. E. R. McLean and Geo. F. Dyker, Iris Doreen, daughter of Mr. and Mrs. William A. Daly, to Charles Allan Milton, son of Mr. and Mrs. Reginald A. Milton, Glasgow, Scotland. The couple will reside in Toronto.

1. HELP WANTED

MATURE woman wanted with nursing experience preferred. Apply to the Matron, Northdale Manor, Residence for Senior Citizens, New Liskeard, Ontario.

WANTED—Qualified Matron—for newly equipped 12-bed United Church Hospital, Vita, Southern Manitoba. $300.00 and maintenance. Urgent. Please contact Dr. H. V. Waldon, Vita, Man.

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1B. RETIRED OR RETIRING MINISTER

RETIRED minister required by Livingston United Church, Hamilton, Ontario, on a part time basis for visitation of congregation. Car is desirable. Duties to commence October 1, 1957, and salary based on time available. Applications to Mr. George F. Clark, 530 Maple Avenue, Hamilton, Ontario, Chairman, Pastoral Relations Committee.

2. EMPLOYMENT WANTED

MIDDLE-AGED, single woman, presently employed as companion-practical nurse for crippled invalid, available similar position late October. Moderate wage if within twenty-five miles Hamilton. References. Write details. Box 53, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

AYER'S CLIFF, Que.—two-point Pastoral Charge —vacant September 1st. An attractive, small town, near Sherbrooke, Que. Interested ministers please write—Mr. L. R. Thompson, Ayer's Cliff.

AUGUSTA Charge—Grenville-Dundas Presbytery —vacant, minimum salary or better. Interested ministers write—Arthur Dulmage, R. R. 1, Domville, Ont.

BEACHVILLE Pastoral Charge, three points, now open. Fully furnished manse with modern conveniences. All interested ministers to communicate R. E. Hargreaves, R. 1, Beachville, Ont.

BRANTFORD, Wellington Street United Church, vacant August 1st, 1957. Interested ministers write H. E. Gedney, 9 Glenwood Drive, Brantford, Ontario.

CENTENNIAL - ROUGE HILL Pastoral Charge (Metropolitan Toronto) vacant September 1, 1957. Interested ministers please write Mr. W. H. Riley, P.O. Box 275, Highland Creek, Ont.

2A. PULPIT VACANCIES

GEORGE Street United Church, St. John's, Newfoundland, is seeking the services of a minister. Any interested ministers are invited to write the Secretary of the Pastoral Relations Committee, Mr. C. A. Ebsary, 9 Falkland Street, St. John's.

HIGH RIVER, Alberta, pulpit vacant October first. Send applications to Sam Brown, Box 112, High River, Alta.

LAY SUPPLY minister wanted for Carseland Pastoral Charge, Calgary Presbytery. Three points to serve weekly. Salary $2,800.00 plus travel expenses. Contact G. A. VenderVelde, Cheadle, Alberta. Phone 1909 Strathmore.

MAGRATH United Church, 20 miles southwest of Lethbridge, Alberta, requires a minister. Charge provides recommended salary, car allowance and furnished manse with garage. Mileage per Sunday between Raymond, Magrath and Spring Coulee is forty-eight, all hard-surfaced. Apply Box 233, Magrath, Alta.

MANSONVILLE United Church, two-point charge, will become vacant August 30th, 1957. Interested ministers write to R. F. Cowan, Recording Steward, Mansonville, Que.

PORT ELGIN United Church, Bruce Presbytery, requires a minister as of September 1st—new manse. Interested ministers please write Allan McKenzie, Secretary of Pastoral Relations Committee, Port Elgin, Ontario.

TROCHU, Alberta, two-point Pastoral Charge, prosperous district, Drumheller Presbytery, vacant June 30th, 1957. Kindly write Mrs. J. P. Ferguson, Trochu, Alta.

VACANT — Lawrence Station Charge, Elgin County — within 20 miles of London or St. Thomas. Salary $3,600.00. Interested ministers apply to D. E. Carroll, R. R. 3, Iona Station, Ont.

VULCAN United Church, one point charge, vacant. Interested ministers write—Secretary, Pastoral Relations Committee, D. L. Munro, Box 673, Vulcan, Alberta.

WASKADA, Man., Pastoral Charge—Rock Lake Presbytery — now vacant. Interested ministers please write Mr. Eb. Temple, Secretary, Pastoral Relations Committee, Box 38, Waskada, Man.

WINCHESTER Charge vacant Sept. 1st. Interested ministers please contact F. Erle Helmer, Winchester, Ontario.

WOODSLEE United Church Pastoral Charge, 20 miles from Windsor, becomes vacant Sept. 1st after seven years, salary above minimum, new manse furnished. Interested ministers write Alvin Hedge, Recording Steward, South Woodslee, Ont.

5. CHOIR PERSONNEL

FIRST United Church, Dawson Creek, B.C., requires an Organist-Choir Director. Excellent opportunity for private classes. Applicants please state qualifications, experience, and starting salary expected. Address replies to J. E. Wing, Box 2147, Dawson Creek, B.C.

GOOD Organist required, Westmount Park-Emmanuel United Church, Westmount, Que. Salary commensurate with experience. Anyone interested contact — Rev. Callum Thompson, 117 Arlington Avenue, Westmount 6, P.Que.

ORGANIST-CHOIR LEADER for Hyatt Avenue United Church, London, Ontario. Excellent two-manual Organ. Apply, stating age, salary expected, qualifications, to Leslie Ricketts, 8 Hyatt Avenue, London, Ontario.

ORGANIST-CHOIRMASTER required for Kamloops United Church. Modern two-manual organ; senior choir of 30; teaching connection. Reply, with all particulars, to Mr. Fred Cox, 379 Battle St., Kamloops, B.C.

ORGANIST and Choir Director required for St. Paul's United Church, Brandon, Man. New three-manual Casavant Organ. Write, giving experience and salary expected. The Chairman, Music Committee, St. Paul's United Church, Brandon, Man.

ORGANIST - CHOIR LEADER required at once for Westminster United Church, Windsor, Ontario. Choir of 30-40. Excellent three-manual Casavant Organ. Good music library. Apply, stating age, experience, salary expected, to the Chairman of Music Committee, Westminster United Church, Windsor, Ontario.

5. CHOIR PERSONNEL (Continued)

ORGANIST - CHOIR DIRECTOR

POSITION open at Emmanuel Evangelic United Brethren Church, Waterloo. Appl stating qualifications and experience, to C. Steller, 105 Albert St., Waterloo, Ont.

5 A. CHOIR AVAILABLE

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IS situated on Stoney Lake in the Kawathas, 1 miles from Toronto, providing modern lod and cabin accommodation. Space available groups, conventions, etc. Some space available Fall 1957, and bookings are now being accept for Spring and Fall of 1958. (Open until Than giving.) Information on request. Apply Russell a Beatrice Cooke, 230 Charlotte St., Peterborou Ontario.

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FAMILY and fishing resort in woods on shore beautiful Sparrow Lake. Special childre recreational programme. Delicious, bountiful ho cooked meals. Modern conveniences. Reasona rates. For further information write—Maple Gr Lodge, Port Stanton P.O., Ontario, or 'ph Severn Bridges 39 ring 3.

ORILLIA, fronting two lakes, has provided id holiday conditions. Our rates are redu September 3rd. Write for September or Octo booking. Housekeeping if desired. E. McKe 258 Bay Street, Orillia, Ont. Phone FA. 5-586

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LOVING care for the senior members of y family. Loch Sloy Rest Home, Winona, O

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TUDENT attending Pre-School Course at Ryerson Institute, Toronto, desires room and board is three dollars weekly in exchange for light vices. Home with young children preferred. Best references. C.G.I.T. graduate. Apply Box 54, E UNITED CHURCH OBSERVER.

ACCOMMODATION AVAILABLE

OULD you like to holiday on a farm? Write Mrs. Gordon Ward, Camperdown P.O., near llingwood, Ont.

MISCELLANEOUS

ORTHDALE MANOR, Residence for Senior Citizens at New Liskeard, will hold their First niversary Open House on Saturday, September h, from 2-5 p.m. Everyone is cordially invited. freshments.

PERSONAL

THE THIEF OF GOOD HEALTH

ONSTIPATION. Royal Herbs, ideal laxative, also aids digestion. Trial 10 cents. Write ntury Products, London, Ontario.

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Publishing House Notes

Sunday School

THE courses of studies for teen-age classes (Intermediate and Senior) in Sunday Schools from October to December this year are concerned with the life and work of our own Church. One is entitled *Discovering Our Church*, and another, *The Story of Our Denomination.*

These courses, contained in the attractive booklets, may be of great interest to many people not enrolled in Sunday School classes. They are available from The United Church Publishing House, 299 Queen Street West, Toronto 2 B. The Teachers' Book at 35c. The Students' Book at 20c.

This is the time of year for all Sunday School Superintendents and Secretaries to make sure that they have a full quota of supplies for all departments of their schools.

The Book Steward.

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Dates to Remember

Family Life Conference to be held at Five Oaks Sept. 27-29 will be aimed particularly at training Family Life Superintendents and lay leaders. Emphasis will be on training and working for Family Life Missions and following up such missions with a continuing Family Life programme. Co-directors will be Professor and Mrs. Martin Johns of Hamilton. For information write Rev. Beverly L. Oaten, Five Oaks, Paris, Ont.

Centenary of the hymn "What A Friend We Have in Jesus," on September 8th, 3 p.m., at the grave of author, Joseph Scriven, at the Pengelly Farm, Bailieborough, South Monaghan, Ontario, conducted by the Millbrook and District Ministerial Association.

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YOUR CHURCH SCHOOLS also believe that individual attention is very important.

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DR. A. E. MacKENZIE, *Principal*

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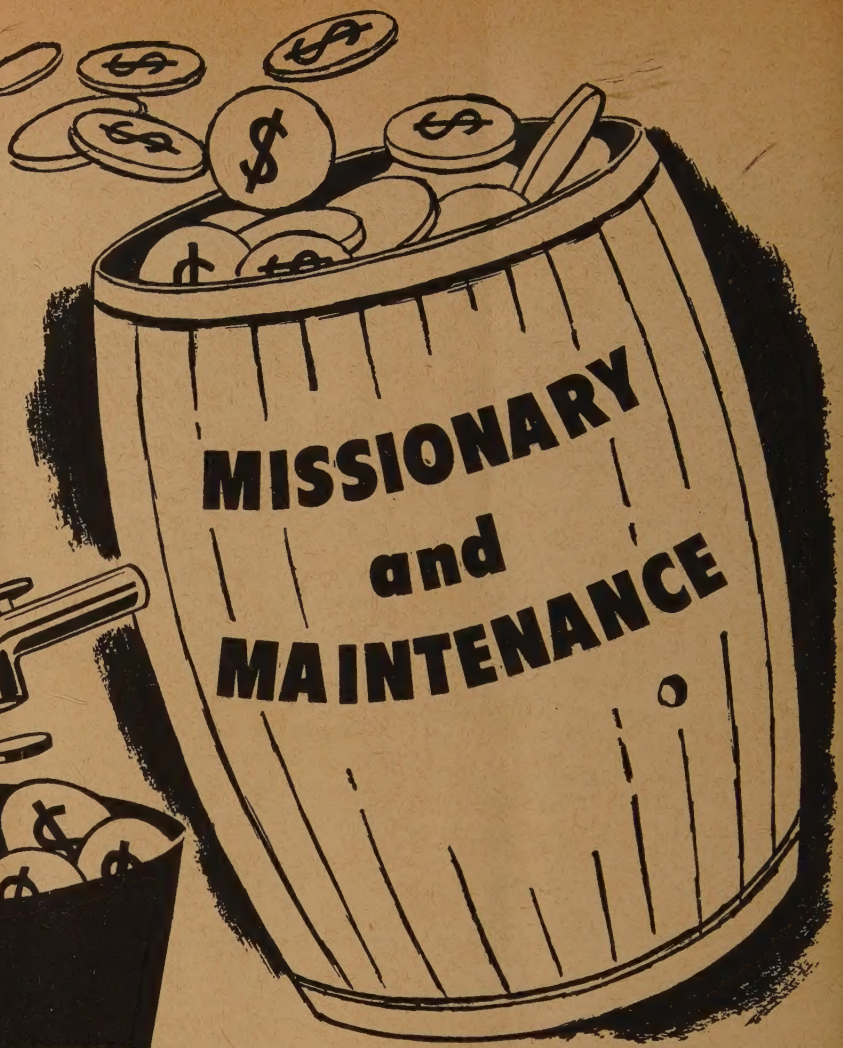

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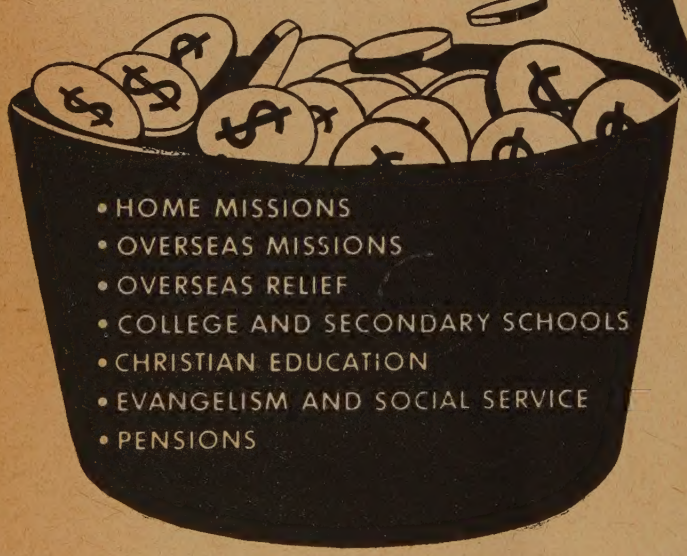

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